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THE INFLUENCE OF THE PRIVATE DEVOTIONS OF MINISTERS ON THEIR PREACHING.

THE existence and extension of Christianity in the world depend, under its divine Author, chiefly on the preaching of ministers. By this remark, it is not meant that preaching possesses any such necessary efficacy in accomplishing this object that, like most other human exertions, it demands only the *common* blessing of God. Although, as a natural effect, it enlightens the minds of hearers, and is otherwise excellently adapted to do good, the *special agency of the Holy Spirit* is requisite in regard to entire success. This statement is made on the acknowledged principles of scripture, as well as on its express declarations. But whatever may be the *primary* influence by which the great end proposed in the dispensation of the word is realized, there is a *secondary* influence which is highly important, if not indispensable. *That* influence is a preacher's own private devotion accompanying his public ministrations—his own daily prayers in relation both to the nature and object of those ministrations. This it is conceived is necessary, not only to give a proper character to his preaching itself, and rightly to affect his mind in the exercise; but to secure the higher co-operation of divine influence, and thus the

great purpose of the ministry. It is equal to any other essential prerequisite of good preaching, such as general literature, biblical learning, knowledge of human nature, native eloquence, ingenious fancy, or correct taste. It is a prerequisite without which nothing else can be effectual, and which, as we shall see, is adapted to enlist every other needful auxiliary in the work. Prayer is not intended to be the cover of deficiency—the solace of the mind in negligence—an amends for superficial preaching. It does not substitute the performance of one duty for that of another, or excuse the omission of any. But it is alike the preparation, the connexion, and the crowning work of the whole.

We have read of some, and doubtless there have been others, who, in awful ignorance and presumption, undertook the ministry of reconciliation without ever looking to God for his assistance and blessing. The example of Mr. Scott (a true penitent) is familiar to all serious readers. Such a neglect strikes the pious mind, as it afterwards did his, with a sort of horror. Considering the solemn nature and fearful responsibility of this undertaking, it would seem as if the curse of God would *visibly* alight on offenders of this description—as if so monstrous an anomaly as a prayerless minister would be identified with a form of evil not less signal than that which in elder time hurried Nadab and Abihu to a terrible end. We are will-

ing to believe that so bare-faced an inconsistency is very rare, at least among us; but that there is a comparative neglect of the duty adverted to, we have no reason to doubt. Unconverted persons in the ministry do not of course pray in the spirit, however some of them may observe the form of private devotion. And even in regard to numbers who afford evidence of piety, it is to be supposed that they feel in a much less degree than they should the necessity of special prayer in secret on their public ministrations. This fact is too visible in the lifeless, heartless manner in which those ministrations are performed. Any thing short of an exemplary strictness in this duty, which a goodly number we hope are enabled to maintain, is deeply to be lamented. If any object demands incessant supplication, it is that which is involved in the appropriate labours of a preacher of righteousness.

In tracing the influence of the private devotions of a minister, on his public exhibition of the truth, we may consider it *first*, as to the somewhat subordinate object of his own *personal enjoyment* in the work. So far as the satisfaction derived from a pursuit is a stimulus to exertion, so far such satisfaction is worthy of regard; and no doubt the concern of preaching is indebted to a circumstance of this kind for a share of its efficiency. A person of worldly views in the ministry, as he would not feel its peculiar trials, so he would not need or desire its supernatural supports. The satisfaction afforded to such a person by preaching, would arise, according to his turn of mind, from pecuniary profit; the congenial employment of his faculties; the flattering attention of his hearers; the caresses and kindnesses of his friends; public admiration; or the prospect of permanent fame. Satisfaction of this nature is certainly all that he could expect to obtain. With a faithful minister, however, this is

not an object. At least, whatever effect it may produce on him during the ardency of youth, or the miscalculations of inexperience,—however he may sinfully be ensnared by such a temptation at first, he at length obtains over it the victory. These earthly illusions are soon dissipated. They are either not realized, or they are found and felt to be unsatisfactory and unworthy; and the eager and prolonged pursuit of them to be utterly incompatible with the favour of Christ. The faithful minister *needs* support. Preaching, and the same is true of some other branches of the ministry, is a work of such peculiar trial, is often an occasion of such mortal offence to hearers, as to require more than human aid. A true minister would sink without a different and a mightier solace. He needs a direct access to the Fountain of all consolation. The only real counterpoise of his trials are the approbation of his conscience, cheering divine manifestations towards him, the stable hope of heaven, and, if it may be, the fruits of his labours in many souls converted unto God. These are indeed sufficient, and hence it is that, in unbosoming himself in prayer, and pouring into the divine ear the tale of his griefs, of the cruel mockery and insult he has received from man, he is relieved and satisfied. Hence it is that imploring the protection of a power, and the teaching of a wisdom infinitely greater than his own, he has returned with a sweetened, composed spirit, yet with unyielding zeal, to deliver to sinners the awful messages with which he is charged. And hence it is, amid the numerous disgusts excited by preaching “Jesus Christ and him crucified,” he has, by near communion with God, and by catching a ray of the divine glory, found a lively compensation for the pain he felt, in the solemn impression made by the spirit he exhibited, and by the doctrine he delivered. The secret of a ministry sustained in its



trials, and even triumphant in its difficulties, lies in the humbling, holy, heavenly work of the closet.

2. We perceive the influence here spoken of, in its securing to a preacher the *needful intellectual aids* and *spiritual preparation* of his work. His sincere applications to a throne of grace, can consist only with a proper attention, according to his opportunities, to whatever may fit him to declare the truth with effect. If a frequenting of the closet were designed as a substitute for study, or any other duty, it could be only pernicious. But a praying minister has no such design. Prayer contemplates no disjunction of the means from the end. It invariably seeks to make the end sure, by employing faithfully the means. He who sincerely implores the divine presence on his public ministrations, will as sincerely use those aids and put forth those efforts which are essential to the best performance of his duty. Indeed, his prayers relate in part to this very object. The arduousness and responsibility of his work induce him, without ceasing, to implore God that he may be more and more qualified for its performance. A sense of weakness and insufficiency *impels* him to this course, and thus he would fain hope to receive continual additions to his gifts and graces. This is the spring of his *studiousness*. It affects his pursuit of knowledge in no small degree. In frequenting his study, in disciplining his mind, in cultivating his taste, in amassing information, in giving "attendance to reading," especially to reading his Bible, and in the conscientious improvement of his time for these high purposes, we perceive the effect of much "prayer and supplication in the spirit." To this source we may trace a true minister's *contemplative habits*. He who prays that he may be furnished with a ready talent to *communicate*, will submit to the labour of thinking, to patient investigation, as occasion demands, or abi-

lity permits; to a careful revolving of subjects in his mind, with a view to the edification of his people. He will naturally *love* to meditate on the glorious truths, promises, and institutions of religion; and to weigh and compare together the various parts of the system, that he may more fully comprehend it. Prayer itself suggests the most serious and edifying topics of contemplation. Here also is the secret of his *activity*; for this he connects with study and meditation, so far as they do not interfere with one another. Who can more willingly submit to the irksomeness and drudgery of certain parts of the pulpit preparation, than they who have sought patience and derived an imperious sense of duty, from converse with God? Who can go forth to the laboriousness and self-denial of this high calling with greater courage and cheerfulness, than they whose spirits have been refreshed by a heavenly communion, and whose faith has laid hold on the strength of Jehovah? Who are better prepared, with untiring effort, to contend against the prejudices and sins of mankind, than they who in prayer daily mourn over their own, and have sought and obtained forgiveness and grace through the blood of the Lamb?

3. The effect of a praying spirit in ministers of the gospel, is visible, especially in the *actual communication of the divine message* to their people. Both their discourses, and the manner of delivering them, take a character from their private devotions. We do not pretend to lay down any rule by which the degree of those devotions may be ascertained; nor is it convenient to refer to particular instances in proof of our position. This, in a great measure, is precluded by the nature of the subject. The duty of which we speak is supposed in general to be unknown to the world. We refer, therefore, to the knowledge which the individuals concerned have of themselves, and especially to the



nature of the case, and to scriptural principles; though it may be summarily remarked, that we learn from the biographies of eminent preachers their exemplary inward piety and devotion.

To those who have had any experience in the difficult work of addressing mankind on their spiritual interests, it cannot seem strange that divine assistance is greatly needed, in order that this work may be duly executed. How shall the servant of Jesus Christ appear before his hearers so as to become the instrument of their salvation? In his weakness and insufficiency, how shall he *effectually* "negotiate between God and man?" What topics shall he address to them, or in what manner shall they be presented? By what motives, in particular instances, shall he enforce the truth? How shall he avoid the disgust of his hearers; how conciliate their affections? By what proprieties of speech shall he gain their attention? When shall he seem to impel them by terror; when shall he seek to draw them by gentleness? To what extent shall he carry his animadversions or his commendations? How shall he disarm prejudice, combat error, win the disaffected, reclaim the wayward, fix the wandering, check the impetuous, or urge forward the sluggish? How shall he bring up his mind to the greatness of his work—to that loftiness of conception and firmness of purpose which it claims—to that superiority to all selfish considerations which shall consist with entire fidelity? How shall he affect his heart with a sense of his responsibility, corresponding with its awfulness? or sufficiently sympathize with those whose everlasting interests are at stake? Without displaying *himself*, how shall he present the unearthly majesty and mighty power of the gospel, to the glory of its Author? These and many other things he must often make the subject of anxious inquiry; and he knows that

God only can adequately direct him. His difficulties and perplexities on this subject he accordingly spreads out before Him who heareth prayer. This is his familiar and constant practice, and it preserves him from discouragement. Yea, more; it has seemed manifest to him at times, that he has been led by the Holy Spirit to an announcement of truths, which subsequent events proved to be the very truths which were needed. It comes, perhaps, within the experience of every praying minister to learn, that a discourse with which he was far from being satisfied, but upon which he had implored the divine blessing, became the means of awakening a stupid sinner, or of relieving and strengthening some tempted and drooping saint. This circumstance shows that there is something beyond the mere character of sermons, especially their literary execution, which imparts to them an appropriateness and an edge, by which their end is answered. *That something* is the influence of *His Spirit* who, after Paul has planted, and Apollos watered, giveth the increase. Sermons commended to the blessing of a prayer-hearing God, though they may not always be great, can scarcely fail of being good.

Yet to the sermons themselves, prayer must be peculiarly auspicious. They owe to it, as a principal means, whatever they possess of spiritual richness of thought, and appropriate sacred diction. Prayer infuses into these authorized forms of communication between God and man, its own heavenly spirit. It stores them with truth, and arms them with energy. It pours over them a sanctity and an unction which neither nature nor art can reach. That glow of feeling, the *vivida vis anami*, which speaks to the heart in addresses from the pulpit, is the offspring of a praying spirit. Their experimental cast is also the result of the same spirit. He who communes much with God, must become



acquainted with the springs of holy action ; and he will naturally stamp on every such mental effort, that character of knowledge and experience which he derives from so pure a source, and which constitutes his own distinction.

4 The influence of a minister's prayers may be perceived in the *success* of his preaching. Our limits apprise us that but little can be said on this branch of our subject. We would not refer to this instrumental cause *alone*, the saving effect of the dispensation of divine truth. But we may safely assert, that it is one of the main pillars of success ; that without it, none could be rationally expected. As we have learned, prayer is necessary to impart to preaching itself a large share of its peculiar excellency—its adaptation to the great end in view. But what is more, the accompaniment of prayer is indispensable, as the means of securing the special blessing of God. This is the fact, in regard to the common transactions of life. How much more must it be, in this most important of all human agencies in the present world ! God would be too much insulted to bestow his blessing on that preached word, in relation to which the Holy Spirit's influences had never been implored. Here it would be eminently disastrous for us to violate or neglect that rule of his spiritual kingdom by which he "will be inquired of," to do ought for his people.

Accordingly, the wretched success of an impious, which is a *prayerless*, ministry, is notorious ; and we need no other comment on such a dereliction of duty, than the feeble, distracted, and secularized churches which it rears, the pestilent errors which it sows, and the want of every thing like life and vigour in religion, by which it is characterized. It is true, that very pious, praying ministers, sometimes labour without much apparent success ; and we may be deceived in forming our estimate of the real character of preaching by such a criterion alone. We

must however observe, that certain external indications may lead us to judge erroneously concerning the fact itself of success. More good may be done than at once appears to be the case, and since God's word shall not return unto him void, it is hardly to be supposed that *any* communication of the truth, duly accompanied by prayer, is entirely without saving benefit. Who is competent to maintain such a supposition ? and who will dare to deny that many silent glorious effects have been wrought, which eternity alone will bring to light, particularly in the building up of saints in faith and holiness, if not in the conversion of sinners ? Important as widely extended reformatations are, and glorious as they are to the grace of God, through the preaching of his ministers, we cannot for a moment suppose that other effects, which are less noticeable, are not his operation, and in some respects are not equally important. The internal work of sanctification is *essentially* connected with the prosperity of the church, and should follow its external enlargement ! The advancement of this work constitutes the silent, and almost unobserved success of a much praying ministry. And even in regard to those highly gifted servants of Jesus Christ, who have had the greatest agency in promoting glorious revivals of religion, what but a spirit of prayer has been the cause of their success ? It cannot be superior talent alone, for talent never converts the soul. It would be an object with those who are skeptical on this point, to inquire whether these men have not the reputation of being eminently devoted to the religion of the closet. We have no doubt that such devotion is the principal instrumental cause of their success, and we would say to every minister in view of this fact, and of the infinite interests committed to his care, "Go thou and do likewise"—go much to thy closet.

B. N.



For the Christian Spectator.

A SERMON.

1 Peter iii. 15.

*Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*

THIS exhortation was originally addressed to those Christians who were scattered about in different parts of the Roman Empire. It will be recollected that they were often called before magistrates to answer for their religion ; and were liable to suffer for their steadfastness. The apostle exhorts them not to be afraid of their persecutors ; but to "sanctify the Lord God in their hearts," that is, to serve him in spirit and in truth, and to be ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear. Such a conduct he alleges would put their adversaries to shame.

The word translated *answer*, in this passage signifies *a defence*, either oral or written. The word *hope* here as in many other places, has reference to the Christian religion. The text therefore, in its primary application, may be paraphrased thus :—Be ready always for a defence of your religion, with that meekness which becomes Christians, and that respect which is due to the magistrates before whom you are called.

The apostle evidently did not intend that these Christians should be expert controvertists ; for all have not the requisite natural faculties, and as he was exhorting to practical religion, such an idea would be foreign to his purpose. A sober, rational defence of what they believed and felt, might have been made by all who had become acquainted with the general principles of the gospel, and the reasons on which they are founded.

Such is the original meaning of

our text. Its application to Christians of every age, is then sufficiently obvious. We shall now consider,

1. The exhortation itself, and
2. The spirit in which it is to be complied with.

In the first place.—*The exhortation itself—Be ready always for a defence of your religion.*

A defence on this subject is twofold : *of opinions*, and *of personal piety*. A part of the exhortation of our text then is, *that we be able to defend our religious opinions.*

There are many men who believe firmly in a particular set of doctrines, but who, when asked, have not one reason to offer in their defence. Now this is not generally owing to an original want of mind, or of opportunity, but to indolence. They are willing to follow others who they imagine are better qualified to find out the truth than themselves. Such men will sometimes happen to be right, but it is not to their praise. Accidental circumstances alone have formed their opinions, and for ought that they can tell, they may be right or wrong. He that assents to a proposition merely because some other man believes it, does not discharge the duty which he owes to himself. God has given us rational powers, and he expects that we shall use them. He has given us a religion too which requires thought ; and no man ever understood it without careful attention.

It is the duty then of every man to examine for himself the ground of his religious belief. This is the only way to be able to defend it. No man can defend his opinions but by recurring to the source whence he derived them. If therefore he has taken them upon human authority, as he cannot with any consistency recur to that, he is at once stripped of every plea. But let him go to his Bible and let him weigh every thing by that standard, and he will soon know the ground of his religious opinions, and be able to de-



defend it, or take a new ground which is defensible. He that neglects this, is liable to fall into dangerous errors which may lead his soul to perdition. Imperfect as human nature is, it must be expected that public teachers will sometimes be wrong; and no man can say that they do not sometimes *intentionally* deceive. How many there are, my brethren, who blindly follow what certain men dictate, without even inquiring what saith the scripture! These we may conclude will of course be unable to give a reason of the hope that is in them. The Saviour commands, "Call no man master upon earth;" but these follow in the steps of fallible men, as if there were no Master in heaven to teach them, or to call them to account.

To examine for one's self, gives one *confidence* in his opinions, and therefore a greater ability to defend them. As he has viewed the whole field, he knows where are the places of attack, and is ready to fortify them. Knowing, by personal inspection, what the truth is, and the reasons on which it is founded, he is aware when error is presented, how elegantly soever it may be decorated. Being in the habit of seeking a reason for his own opinions before he adopts them, he looks for reasons of others who propose any thing new to his mind. When therefore he hears a public discourse or private conversation on the subject of religion, if the truth be not there, he knows it; and no glare of eloquence, or cunning expressions, can deceive him. He knows the voice of his divine Shepherd, and the voice of a stranger he will not obey.

Such a man then will of course be firm and decided in the cause of truth. Able to defend his opinions, he does not inquire what this man or that will say, but goes straight forward in the path which heaven has pointed out, and looks to God for approbation and assistance. While multitudes around him who

have no foundation for their belief but the mere whim of a day, or the popularity of a fellow-mortal, are running after novelty; he remains firm and unmoved, like a pillar in the temple of his God. The blasts of the tempest which prostrate others to the ground, leave him a monument of strength and beauty.

On the other hand, the man who has not examined into the reasons of his religious belief, is carried about by every wind of doctrine; or rather he has no system at all which he really believes. He goes to one place and hears a discourse which is full of error—he goes to another and hears the truth—and pronounces them both to be good. Now what definite views of religious truth can such a man have? Are not his opinions a mere show, destitute of solidity, and for aught that he does to prevent it, fleeting as the time which is spent in declaring them? Like the vapours which rise from the rivulet in the wilderness, though they appear considerable at a distance, they are hardly perceived as you approach them.

The man then who knows so little of the ground of his opinions, as to mistake falsehood in important particulars for truth, or who really has no religious opinions at all, cannot be ready to give an answer to every man that asketh him a reason of the hope that is in him.

There are those who will give profound attention to what is addressed to the imagination or the feelings, but in an argument, their thoughts will be wandering, like the fool's eyes, to the ends of the earth. Reasoning is no part of their business. They are too indolent to apply their minds without the spur of feeling. How can such men expect to be "rooted and built up in Jesus Christ, and stablished in the faith," if they will not labour sufficiently to comprehend the truth? Religion indeed consists much in feeling; but it is no random feeling. It is founded in reason; in those princi-



ples which require the exercise of the understanding. It is a feeling which can be defended by proper arguments. That religion which is built upon mere emotions of the heart not regulated by the understanding, is generally of very short continuance.

We must then, if we wish to be able to defend our religious opinions, give our minds to them—examine their foundation—be in the habit of calling no man master upon earth, and of diligently consulting the word of God.

But there is another part of the exhortation in our text which we are to consider ; and that is, *that we be able to defend our personal piety.*

He that is able to defend his religious opinions will have examined the sacred oracles sufficiently to know the true symptoms of a healthy soul. He will have learned in some good degree, the nature of repentance and faith, at least so far as to determine whether he is possessed of them or not. But this part of our subject looks further. It goes to show the necessity of keeping a conscience void of offence towards God and man. He that does not live in *the habits* of piety, how good soever his evidences may have once been, cannot *now* give a reason of the hope that is in him. The import of this part of our subject then is, that we live perpetually in such a nearness to God that we can have evidence to ourselves, and therefore be able to produce it to others, if called upon, of our personal piety. That this is implied in the passage is evident from the connexion in which it stands. "Having a good conscience," says the apostle immediately after the exhortation of the text, "that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." Now a man who is merely able to defend his religious opinions, to give a speculative account of his religion, and can go no further, certainly does

not maintain a good conscience in the evangelical sense of the term. He must be able to give an account of his personal piety. This does not however imply that we are bound to relate our religious experience to all who may ask it, but to those only who ask it in a proper manner. Should an enemy of religion for example demand of us in a passion a reason of the hope that is in us, to reply would be to "cast pearls before swine." Nor is it proper to be forward in telling what the Lord hath done for our souls, except to those who know what spiritual comforts are, or who believe their reality.

If we speak of our spiritual joys, however, and are as much involved in worldly concerns as those who make no pretensions to them, we have reason to think that we are deceived ; and in spite of all that can be said, others will think so too. A defence of personal religion in the view of the apostle is, to have a good conscience, and to be ready to give an account of it. The clearest evidence of piety is, the humble contrite heart that loves his God. Though he may have but little sensible joy, his fellowship is with the Father and with his Son Jesus Christ ; and it shall be consummated in the realms above.

We pass now to the second general head of discourse ; viz.

*The spirit in which the exhortation of the text should be complied with—"meekness and fear."*

The word *fear* in this place has reference probably to the respect which is due to civil magistrates. Although we are not liable, as the primitive Christians were, to be called before them to give an account of our religion ; yet the word has an important meaning with reference to us. If the persecuting magistrate was to be treated with that respect which is due to his office, surely the man who modestly asks us a reason of the hope that is in us, is entitled to a decorous treatment.



He is not therefore to be treated roughly, or driven away with disdain. A due attention should be given to his request, and an answer communicated in meekness.

Now meekness is opposed to a spirit of controversy, and a proud notion of mental superiority. A spirit of controversy is, perhaps, of all spirits the most unpromising. It arms the inquirer with the weapons of war; and instead of being convinced of our "good conversation in Christ," he will have direct evidence to the contrary. The reasons of our faith should be stated with candour and humility; and those of our personal religion, if required, with modesty. Knowing the deceitfulness of his heart, the Christian, it is presumed, will not speak with too much confidence of his spiritual state. Nor will he in the defence of his opinions, employ the mean arts which many controvertists do, for the sake of blinding their opponents to gain a point. He should come out in the face of day, with the weapons of truth, and defend himself like a man; and thus show that he is not influenced by party spirit, but by the love of Christ. And as for a proud notion of mental superiority, even should he possess that pre-eminence, nothing can be more repulsive. If a man wish to do good in the defence of his opinions or personal piety, he must, as far as circumstances will permit, put himself on a level with the person whom he addresses. If he neglect this, his defence will be regarded as the mere effusion of pride; and though by the force of authority he may silence his opponent, he cannot convince him. He will produce no abiding effect on his mind but an abhorrence of an overbearing superciliousness. This meekness however, of which we speak, is not inconsistent with firmness. Without this quality, indeed, no arguments can have any weight. He that urges

a defence as though he doubted its validity, will surely leave but an unhappy effect on the mind of the hearer. The meekness with which we are to give a reason of the hope that is in us, is such a one as Moses could have when he firmly opposed the idolatries of his countrymen. It is such a meekness as Paul had when he stood before Felix, and boldly "reasoned of righteousness, temperance, and judgement to come." The meekness which God requires, is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

We have now endeavoured to consider, according to the proposal at the beginning of this discourse, the exhortation in the text, and the spirit with which one ought to be actuated in complying with it. We have viewed the exhortation as requiring of us an ability to defend our religious opinions, and our personal piety. We have shown also that in doing this, we ought to display a spirit of meekness, and respect towards those whom we address; not a servile compliance with the whims of an adversary, but an honest avowal of our sentiments, and a candid defence of them.

If the principles which we have laid down be correct, then we may deduce, in the first place, this inference:

*That it is the duty of Christians to become intelligent; that is, to be well informed in the doctrines of the gospel.*

The Christian religion is a religion of intelligence. It requires the exercise of the intellectual as well as the moral faculties. It does not ask for the blind assent of any man. Unlike all other religions too it has no secrets. Nor has it, like the typical dispensation of the Old Testament, any holy of holies, to which none but a particular class of men are admitted. It comes forth in the light of day and defies the arguments



of a world. It requires all who profess it therefore to understand it. To drink into its spirit, then, a man must give his understanding as well as his heart to its service. To be able to defend our religious opinions, we must evidently be acquainted with them, and with the ground upon which they are built. He that knows nothing, or next to nothing, of the doctrines of the gospel, and who knows no reason for believing this rather than that which may be proposed to him, can make but a poor Christian. The doctrines of the gospel, reader, rightly received, build us up in grace. They are the food of the soul which nourishes it for the kingdom of heaven. They are the armour of the living God to oppose the corruptions of this rebellious world; to furnish the Christian with a shield which the fiery darts of Satan cannot penetrate; and at last to bring him off more than conqueror through Him that hath loved him. It is by means of the knowledge of the gospel that the Holy Ghost sheds abroad his blessed influence in the heart. It is for the want of it that so many are driven about by every wind of doctrine, embracing this opinion to-day, and that to-morrow, and then rejecting both for a new one. It is for the want of the knowledge which they ought to possess, that so many travel the road to perdition when they imagine they are journeying to the skies; that so many mistake the wild enthusiasm of their own fancy for the peaceful operations of the Spirit of God; and that so many call those noisy agitations of the human passions which are often exhibited in the assemblies of illiterate men, by the sacred name of religion.

Knowledge indeed may be abused; and so may any other gift of heaven. Knowledge alone will not purify the soul; but if rightly used, it prevents contamination. It gives a noble el-

evation to the Christian feelings; greatly promotes growth in grace, and makes "the man of God complete, thoroughly furnished unto every good work." It is the want of it which the apostle Paul upbraids in the strongest terms. "For when for the time ye ought to be teachers," says he to the Hebrews, "ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat."

It is through belief of the *truth*, says the same apostle, as well as sanctification of the Spirit, that God hath chosen Christians to salvation. They that are *unlearned* and unstable, says Peter, wrest the scriptures to their own destruction. He therefore exhorts his brethren not only to grow in grace, but in the *knowledge* of our Lord and Saviour Jesus Christ, lest, being led away by the error of the wicked, they fall from their own steadfastness. It is therefore criminal for a man to sit in the full blaze of gospel light, and never suffer his understanding to be enlightened by its beams; to be always a babe in knowledge; never to advance beyond the first principles of his religion.

Our subject furnishes us with another inference—the *necessity that Christians are under of being perpetually on their guard*.

This necessity arises from the fact that there is no other way of keeping a good conscience; and that such a conscience must be maintained if we give a reason of our personal piety, has been shown. It is impossible to keep the heart in the service of God, without continual watchfulness at its gates. So many are the avenues at which the world and the things of it can enter, that we are exposed from every quarter. We talk my brethren, of watchfulness, and acknowledge the obligation of the duty; but oh how little



practice! How often do our unguarded moments return! How often does the enemy find us slumbering at our posts, and carry us away into his own country, where the light of God's countenance does not shine, and where no well of water springs up for everlasting life! We are made the dupes of passion and of prejudice before we are aware; when we ought to be keeping the heart with all diligence. We look back to Egypt, when we ought to be pressing onward to the land of promise. Oh blame not the Israelites in the wilderness, my brethren, for their unfaithfulness; for they had not before them the heavenly crown. Blame not impenitent sinners for their stubborn rejection of the Lord of glory; for they have never tasted the holy joys of communion with God which you have. They remain where they have ever been: we forsake the living fountain for the muddy cisterns which can afford but an unwholesome sustenance.

In the light of our subject we see,

3. *The necessity of reading and meditation to support, as it ought to be supported, the Christian life.*

These alone can make us acquainted with the truth, and enable us to defend it. Though we may hear the gospel preached; yet if we do not think on the things which we hear, little or no impression will be made on the mind. By meditating on the truth which we hear or read, treasures of divine knowledge are stored up, which, if rightly used, will advance us in holiness, and assimilate us more and more to the blessed Jesus. Ah, how little does *he* realize the privileges which he enjoys, who never fixes his mind by meditation on the truth which he hears in the house of God! How little does *he* enter into the spirit of his religion, who contents himself with admiring the bursts of feeling which he may witness, or the elegant displays of imagination, but never stops to revolve in his mind

the glorious system of grace which the gospel reveals! How little does *he* know the elevated joys of intelligent piety, who contents himself with occasional transports, but does not labour to understand the truth of God! Ah, how unlike to the Christian who dwells with delight on the theme of redeeming love, and the various ways in which it is manifested by the doctrines of the gospel! How unlike to those holy intelligences of heaven, who look down with scrutinizing curiosity into the mysteries of redemption, and count it their happiness to apply to them the utmost of their understandings! How must they wonder if they see men who profess to place all their hope in these things, never willing to give to them an hour's meditation.

Ye that are able to give a reason for the hope that is in you, "be not highminded, but fear." If you have made such advances in the Christian life, look to God and be thankful. Treat your weak brethren with compassion, not with contempt or indifference. Lead them on by your good conversation to that knowledge of heavenly things which you possess; and go on yourselves to perfection. Show that your superior knowledge is not that which puffeth up: but that it produces a happy effect, being under the guidance of that charity which edifieth. Say to the weak, "Be strong in the Lord"—comfort the desponding—raise up the bowed down—that thus the whole body of Christ may be cemented together in love.

And ye that are still ignorant, who have need of milk and not of strong meat, "be not discouraged." pursue the ways of divine knowledge with avidity. If you have hitherto neglected your duty in this respect, now is the time to begin a reformation. Cultivate a spirit of dependence on your divine Lord, and of meekly looking to him, through the medium of the means which he has instituted, for instruction. "The



meek will he guide in judgement, and the meek will he teach his way."

LAY PRESBYTERS.—No. XV.

CYRIL, bishop of Jerusalem, claimed a grade, by ancient custom,\* of high dignity; that church also, venerated by Christians as a mother, obtained an exception in the canons of the council of Nice, against the power of the Metropolitan of Cæsarea. "Since custom has prevailed and ancient tradition, that the bishop in Ælia is to be honoured, let him have the privileges consecutive of such preference *εχέτω την ακολουθειαν της τιμης*, the proper dignity being secured to the Metropolis."† But the purpose of conforming the hierarchy, in the subordination of its offices and the extent of their jurisdictions, to the imperial government, conceded to Jerusalem, through the indecisiveness of the canon, little more than the name of a preference. That Cyril was made deacon by Macarius, and afterwards ordained a presbyter by Maximus; and that Acacius the Arian Metropolitan of Cæsarea, in favour with Constantius, re-ordained Cyril as bishop of Jerusalem, upon the stipulated terms, that he should first renounce his office as presbyter and officiate again as deacon, are facts too plainly testified to be resisted. This stipulation was unnecessary, if every ordination whereby a presbyter becomes a bishop is a renunciation of his office as presbyter; but if the first office remains, then episcopal ordination resting on canons and custom only, is merely void. If re-ordination after suspension or deposition is never to be performed, it follows that the episcopal is not a re-ordina-

tion, the authority of man being the foundation of canonical ordination, whilst that of the Holy Ghost has authorized the other. The ordination of elders in presbyterian churches, must be either of deacons, or of presbyters, or a nullity; if it be that of scriptural presbyters, then as often as any such are afterwards ordained pastors, there is an equally unauthorized and merely human re-ordination. That Cyril was not *confusedly*‡ or *impiously*§ ordained bishop, has been argued from the language of a subsequent council which pronounced him "canonically ordained by the bishops of the province."|| This opinion was founded upon the validity of his ordination as presbyter, though effected by an Athanasian bishop of Jerusalem, without the sanction of the Arian Metropolitan of Cæsarea. Before the council of Nice, episcopacy was often defended by allusions to the Jewish priesthood, and their orders; the shadow being identified with the *substance*, the obsolete sacrificial economy perpetuated, and the gospel ministry clothed with the rights and prerogatives of the Levitical hierarchy. But the canons of that council, Constantine being at its head, became the supreme law of the empire, and reasons of state conspiring with clerical ambition, provided that bishops should have power and importance, proportioned to the grade of the cities over which they ecclesiastically presided. Whether the provisory canon had been violated by the bishop of Jerusalem, or of Cæsarea, it be-

‡ Sacerdotio confusa jam ordinatione suscepto." Dissertat. de vita Cyrilli. c. v. 27.

§ Quorum Cyrillus, quum a Maximo fuisset presbyter ordinatus, et post mortem ejus ita ei ab Acacio episcopo Cæsariensi, et cæteris episcopis Arianis episcopatus permetteretur, si ordinationem Maximi repudiasset; diaconus in ecclesia administravit; ob quam impietatem sacerdoti mercede pensatus."—Jerom. Chronico.

|| κανονιακως τε παρα των επαρχιας χειροτονηθεντα. Theod. hist. l. v. c. 9.

\* τα αρχαια εδη vide Council. Nic. can. VI.

† Ibid. can. VII.



ing merely a human ordinance, and the decision of the second council of no higher authority. Cyril was in fact, not only a presbyter, but a *ruling elder*, or president of the church at Jerusalem.

In the last of his catecheses we have the priest, the presbyters, and the altar, with subordinate deacons. "You have seen a deacon furnishing water for ablution to a priest and presbyters, *τω ιερω και τοις πρεσβυτεροις* encircling the altar of God. But he furnished it not for bodily filth, for there is none, for we at first entered *σηναμεν* the church, having no dirt on our bodies." Was this holy water?

In his catecheses, the last five of which are denominated mystagogie, those peculiarities of the Catholics, which the Protestants reject, are generally prematurely recognised. The weight of these productions as historical testimony is consequently very little; but since they have no bearing on our subject, it is unnecessary to marshal the evidence of their corruptions. This letter to Constantius is a standing monument of his weakness. In the few remains of his other writings, nothing has been found to our purpose. The letter to Augustine concerning Jerom is certainly not his, for he died about A. D. 386, whilst Jerom was living. He was an imbecile, ambitious time-server, alternately orthodox and Arian as his interest led him. His piety must be submitted to another tribunal; but with us, neither his personal character, nor the genuineness of the writings attributed to him, have competent support from his canonization.

Ambrose was the son of a præfect of Gaul, where he was born about A. D. 340. Upon the death of his father he was brought to Rome, educated, and became a pleader of causes. Appointed governor of Liguria and Emilia, and attempting to quiet a tumult, which had arisen upon the election of a successor to

the bishop of Milan, he was unexpectedly nominated and elected, and at length by the Emperour obliged to accept the office. He was baptized, and within a week became arch-bishop of Milan, A. D. 374, where he died about 396. His works consist of five tomes in two volumes. The commentary on the epistles of Paul written by Hilary the deacon has already passed under review; the apology of David, and several other portions were the productions of others.

The bishopric of Milan adjoined that of Turin, the Milanese on the East, and the Piedmontese on the West, being divided by the river Ticino, a small branch of the Po, in the great valley in which these two dioceses lay. The influence of the Bishop of Rome, was acknowledged, disavowed, and re-established alike in both, till the times of Charles the great.

As their political government was the same, both before and after the partition of the Empire in 364, so was their ecclesiastical of the same kind. They were equally Valleuses, inhabiting the same valley, and their religion the same, both in the days of Ambrose and of Claude. And since no such sequestered primitive Christians, as some have dreamed to have existed in that valley, are once mentioned in the works of this writer, there is all the certainty that a negative admits, that there were none.

In his commentary upon the words; "the seven stars are the angels of the seven churches," &c. in the Apocalypse, he observes: "We ought therefore to understand the seven angels to be the rectors or presidents of the seven churches,\* because angel means messenger, and they who announce the word of God to the people, are not impro-

\* "Septem igitur angelos, rectores septem ecclesiarum debemus intelligere," &c. — Igitur hoc, quod præsuli ecclesia Ephesi a Domino dicitur, &c. Tom. V. p. 183.



perly called angels, that is, messengers."

A letter of Syricius\* to the church at Milan, and the answer of Ambrose, signed also by a number of bishops and presbyters, clearly show the claim and acknowledgement of superiority in the bishop of Rome, who is denominated not only pastor and brother, but Lord. By another, Syricius appears to have written to Syrus, the presbyter of Ambrose,† to reprove him for inattention to his charge. Ambrose concurs, denominating Syrus brother and co-presbyter, "*fratrem nostrum et compresbyterum Syrum*" The expression *conservitium*, might have been used, if the canonical had been original scriptural distinctions, for there was fellowship in their services; but *copresbyter* fairly implies, that the archbishop was still a presbyter, which was strictly true, if he had been ordained such, because the *presiding presbyter*, "*πρεσβυτης*," is the very highest ordinary officer named in the New Testament. Ambrose certainly had some view in which his language appeared to himself to be correct. But that he considered himself a lay presbyter is inconceivable.

That Deacons served tables and instructed others in the fourth century, may be inferred from these words. "The apostles did not esteem it best to leave the word of God and serve tables, but each is an office of wisdom, for Stephen full of wisdom was chosen a deacon. Let him therefore who waits detail from him who teaches, and let the teacher invite the deacon. For the church is one body though the members be different, and necessary each to another,"‡ If deacons were then teachers, what were presbyters who were ever their superiors?

Ambrose exercised, but with

\* Tom. V. p. 90.

† Tom. V. 112, cum de conservitio nostro aliquos dirigis, &c.

‡ Tom. III. p. 95.

Christian humility, all the powers, which, by the canons and customs of his day, he might claim; but his interpretation of the scriptures relative to the offices of apostles and evangelists is very different from that which some have adopted in our day. "I do not claim the honour of the apostles, for who (had) this, but those whom the Son of God himself chose; nor the grace of prophets, nor the authority of evangelists, nor the circumspection of pastors; but the attention and diligence concerning the divine writings, which the apostle placed last among the duties of the saints, I wish only to attain; for, snatched from benches of justice, and robes of government, unto the priesthood, I have begun to teach you, what I have not myself learned."§ He neither considered himself though an archbishop, to be a successor of the apostles, nor claimed the extraordinary office of evangelist; but why he confined his claim to a part only of the pastoral office, is not discernible, unless it may be imputed to his humility.

In his day, so soon after the erection of Constantine's hierarchy, bribery had commenced. This good man complains; "you may see every where, those whom not merit but money has advanced to the order of the episcopate; a weak and ignorant populace, who have called to themselves such a priest. If you strictly inquire, who promoted them to be priests? they forthwith answer; I have lately been ordained a bishop by the archbishop, and given him a hundred shillings, seeing

§ Ambr. Tom. IV. 1. "Non igitur mihi Apostolorum gloriam vendico. Quis enim hoc, nisi quos ipse filius elegit Dei? Non prophetarum gratiam, non virtutem Evangelistarum, non pastorum circumspectionem; sed tantummodo intentionem et diligentiam, circa scripturas divinas opto assequi, quam ultimam posuit Apostolus inter officia Sanctorum—Ego enim de tribunalibus atque administrationis infulis ad sacerdotium raptus, docere vos coepi, quod ipse non didici."



I had deserved to have the episcopal grace ; which if I had not paid, I had not been a bishop to-day. Wherefore it is better for me to bring the gold from my purse, than lose such a priesthood. I gave the gold, and obtained the episcopate ; I do not doubt that I shall soon receive if I live, the shillings which I love. I ordain presbyters, consecrate deacons, and receive gold. Lo, the gold which I gave, I have already received in my purse. Wherefore the episcopate has cost me nothing."\* This representation of archbishops, or bishops ordaining severally without the con-

currence of their brethren of their respective grades, is at variance with the canons of the council of Nice, but unless founded on fact would have compromised the veracity of the worthy writer. The assumption of power is as common with ecclesiastical as civil officers ; and, for various reasons, effected with much less danger of reprehension. But in this instance the evil was of small moment, because there was only at most a violation of a legislative provision enacted without authority, since neither the council nor emperor might erect offices in the kingdom of Christ.

His classification of officers in a church perfectly agrees with those of his day, and fairly excludes the possibility of the existence of lay presbyters : "What God requires from a bishop is one thing, that from a presbyter, another ; and that from a deacon, another ; and that from a clerk, another ; and that from a layman, even every individual whatsoever, is another."†

J. P. W.

\* "Videas, in ecclesia passim, quos non merita sed pecuniæ ad episcopatus ordinem provexerunt : nugacem populum et indoctum, qui talem sibi adsciverunt sacerdotem. Quos si percunctari fidelitur velis, quiscos præficerit sacerdotes, respondent mox et dicunt, ab archiepiscopo sum nuper episcopus ordinatus, centumque solidos, ei dedi ut episcopalem gratiam consequi meruissem ; quos si minime dedissem, hodie episcopus non essem. Unde, melius est mihi aurum de sacello invehere, quam tantum sacerdotium perdere. Aurum dedi et episcopatum comparavi ; quos, amem, solidos, si vivo, receptum me illico non diffido ; Ordino presbyteros, consecro diaconas, et accipio aurum. Ecce aurum, quod dedi, in meo sacello recepi, episcopatum igitur gratis accepi." Tom. IV. p. 181.

† "Aliud est enim quod ab episcopo requirit Deus, et aliud quod à presbytero, et aliud quod à diacono, et aliud quod à clerico, et aliud quod à laico, vel à singulis quibusque hominibus." Tom. IV. 179.

## MISCELLANEOUS.

For the Christian Spectator.

### LYRIC POETRY.

Resumed from page 411.

To our remarks on this subject in a former number, in which we gave, as we now do, our decided preference of Watts's Psalms to the usual selections of hymns for the ordinary services of the sanctuary, it was our intention, did time permit, to add

references to such of them as in our opinion are unobjectionable specimens of lyric verse, and to append to them a few specimens of hymns from various writers, which might redeem the character of our sacred lyric poetry.

A perusal of the former for this purpose, we confess, enables us but partially to fulfil this intention.

If it be borne in mind that our definition of lyric verse excludes every thing that has not sufficient warmth,



or elevation, or delicacy of sentiment and language, to render the prolongation and even the repetition of the thought interesting, and if it be further considered, that the sacred department of lyric verse, from the very nature and importance of the subjects it embraces, obviously requires more dignity and elevation of thought, and more propriety of diction, than the secular, the reader will not be surprised that we arose from the perusal somewhat disappointed, since, notwithstanding our poet was presented by the inspired Psalmist with highly poetical ideas, yet the number of entire psalms and portions of psalms that belong to a high order of lyric verse, is much smaller than might have been expected.

At how short a remove are some of his indifferent verses from *burlesque*, may be seen by the following example from the 74th psalm

"How are the seats of worship broke !  
They tear the buildings down ;  
And he that deals the heaviest stroke,  
Procures the chief renown."

Watts.

"A man was famous, and was had  
In estimation,  
According as he lifted up  
His axe thick trees upon.  
But all at once with axes now,  
And hammers they go to ;  
And down the carved work thereof  
They break, and quite undo."

Old Version.

It cannot be pretended that either of these is fit to be adapted to serious music. The difference is, moreover, obvious, when Dr. Watts left his inspired author, and cast himself upon the resources of his own genius by attempting an imitation of the psalms in the language of the New Testament. The unfavourable result of this is quite conspicuous in many instances. One example may suffice. It is from the 8th psalm, wherein, after expressing the idea, "Thou madest him a little lower than the angels," the poet attempts

to prove that Christ possessed the power of the Godhead while here on earth, by a reference to the miracle of Peter's fish.

"The waves lay spread beneath his feet,  
And fish, at his command,  
Bring their large shoals to Peter's net,  
Bring tribute to his hand."

From such specimens, the reader will readily perceive that the business of selection is not to be wholly relinquished by those who make use of the psalms in preference to the hymns. In our application of the term lyric, it will be perceived that we have purposely avoided a scholastic view of the subject, being furnished, at least so far as the interests of psalmody are concerned, with a just and unexceptionable criterion in the art of music. When, therefore, we find specimens that are not possessed of the characteristics required by that art, we shall not hesitate to pronounce them *unlyrical*.

Any one who will take the trouble carefully to examine Dr. Watts's version of the Psalms, cannot but perceive, in different ones, a very great inequality of style ; many stanzas of very questionable character being so interwoven with others of superior quality, as often to render it necessary to reject those which possess considerable interest. Such psalms, in the present state of the art, are almost incapable of musical adaptation. One cause of this, in addition to one pointed out above, may have been a desire to produce a given number of stanzas on one subject, or, this failing, a multiplicity of subjects, within the usual compass of an ode. Hence we find absurd combinations of sentiments not related to each other, to which, it is unnecessary to add, musical adaptation is impossible. We admit that music requires various shades, and admits of abrupt changes of sentiment ; but such changes should correspond to the nature of the subject. When we are permitted to resort to



*particular adaptation*, greater variety of feeling, and more abrupt changes of style and theme are admissible, because in that case the music can modify, connect, and at the same time change with them. But so long as the church insists on the practice of singing the same tune in different sets of words, correspondence of sentiment and of style between the different stanzas of a single psalm or hymn, is too obviously necessary to require illustration. In those psalms that are devoted to some particular sentiment, such as praise or repentance, the poet has collected historical and doctrinal inducements, that are too circuitous in their application. In such cases, even when music is properly applied, the mind is forced to wander over too large a field, and the impression it receives will inevitably be general and indefinable. It is true, much interest may at times be excited during the performance of such psalms; but it must be remembered, that our early and endeared associations may have been connected with particular specimens belonging to this class, and though we may chance to be peculiarly affected by such performance, when these particular associations are preserved in full force; yet as the *precise quality* of the previous feelings of individual worshippers can never be known by those to whom this business is intrusted, such poetry can never be adapted to them otherwise than by accident. Under such circumstances we doubt the propriety of using specimens of this class before a promiscuous assembly. We cite the following in illustration of these remarks:

"Save me, O God, the swelling floods  
Break in upon my soul."  
*Watts, Ps. 69. 1st part.*

Here the theme of the poet is not simply the "sufferings of Christ," but that he *suffered for our salvation*; yet we do not perceive a single allusion to it in this *particular*  
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*relation*, until we arrive at the sixth verse; and even then the allusion, though palpable, is not impassioned. The subject of this psalm is full of interest to the Christian; but there are many reasons why it would appear much better in unpretending prose than in the dress given it by Dr. Watts. The language is too trifling, and too low. But though in Dr. Watts's psalms there is not a vast number of *faultless* specimens of lyric verse, there are those which possess much merit, and those that may be successfully adapted to music. We find insulated verses of the highest order, and occasionally a whole psalm that merits the same commendation.

The 72d, commencing,

"Jesus shall reign where'er the sun  
Does his successive journeys run,"

may, with the exception of the 2d and 3d stanzas, be cited as an excellent specimen of this class. In this, the transitions of sentiment are easy and natural, the language is simple and elevated, and there is a degree of dignity, energy, and pathos, well calculated to enlist strongly the affections. With the above exceptions, there is a symmetry and beauty in the remainder, gradually unfolding to the final close, and we are prepared to join with enthusiasm in the chorus of men and angels,

"Let every creature rise and bring  
Peculiar honours to our King," &c.

The stanzas we have excepted are defective, because they require less ardour of feeling than the first. In the first, we are told of the complete *universality* of the Saviour's reign, and then, by way of comment or inference, informed that it extends to *Europe, Persia, and India*. Now, as the idea presented in these two stanzas is only a part of that contained in the first, and can add no new inducement to praise, it undertakes the illustration of that which the imagination has already illus-



trated, and is therefore unnecessary, and wholly destructive of musical effect.

The first three stanzas of the 47th psalm,

"O for a shout of sacred joy,  
To God the sovereign King ;"

may also be cited as a specimen of the highest order. The sentiment contained in these stanzas is expressed in unusually animating language, and, in simplicity of construction, they are inimitable. It is worthy of remark that these stanzas are composed mostly of monosyllables, no one of which can be deemed superfluous. To these, when well adapted to music, he who could listen unmoved, must be made of stern materials. The following recommend themselves as specimens of superior excellence, viz. :

"Come, sound his praise abroad,  
And hymns of glory sing."  
*Ps. 95. 1st four stanzas.*

"Sing to the Lord, ye distant lands,  
Ye tribes of every tongue."  
*Ps. 96. 1st five stanzas.*

"From all that dwell below the skies."  
*Ps. 117.*

To those who are disposed to pursue the examination of the Psalms still further, the following references to such as possess various degrees of merit, may be useful. They are not, however, cited as specimens of the highest order, and there are stanzas very defective scattered through the whole :

Watts's Ps. 16. ; (3d part, L. M. ;)  
24. 26 ; (3d and 4th ver. ; ) 27.  
28. 29. 32 : (1st and 2d, S. M. ;)  
33, C. M. 37 ; (3d pt. C. M. to the  
pause ; ) 51 L. M. 57. 61. 65 ; (2d  
pt. C. M. ; ) 66 ; (2d pt. C. M. ;)  
67. 72. 84 85. 89 ; (4th pt. C. M. ;)  
92. 93. L. M. 95. 96. 98. 100. 103.  
L. M. and S. M. 108. C. M. 116 ;  
(2d pt. C. M. from pause.)

Many hymns in this and other collections may also be pointed out,

possessing great merit. The names of Watts, Addison, Doddridge, Cowper, and Steele, will ever be associated with our sweetest enjoyments of sacred minstrelsy. Witness the following by Watts :

"Behold the glories of the Lamb,  
Amidst his Father's throne."  
*H. 173. B. I. omit'g. 4th and 5th v.*

"Hear what the Lord from heaven pro-  
claims,  
For all the pious dead."  
*(As altered by Dr. D.)*

"How heavy is the night :  
*(Alt. as above.)*

"Welcome, sweet day of rest," &c.

"Come, Holy Spirit, Heavenly Dove," &c.

"When I can read my title clear," &c.  
*(Omit 2d v.)*

"Salvation ! O the joyful sound."

"When I survey the wondrous cross,"  
*(Omit 4th v.)*

"How sweet and awful is the place."  
*(1 v. only.)*

Addison and Cowper have furnished but few specimens of the highest order, and the greater part of their inferior productions are almost wholly destitute of lyric character. The well known ode of the former, commencing

"When all thy mercies, O my God,  
My rising soul surveys," &c.

is worthy of his name. Also a few others.

The following excellent stanzas by Cowper are cited singly, because there is a wonderful falling off in those that succeed them :

"There is a fountain fill'd with blood,  
Drawn from Immanuel's veins," &c.

"O for a closer walk with God,  
A calm and heavenly frame," &c.



"Return, O Heavenly Dove, return,  
Sweet messenger of rest," &c.

Dr. Doddridge has succeeded better in exciting and sustaining an interest in his subjects. We cite a few of his which are above mediocrity, the last two of which, however, need abridging :

"Praise to thy name, Eternal God,  
For all the grace thou shedd'st abroad,"  
&c.

Again :

"Now let our drooping hearts revive,  
And all our tears be dry," &c.

Again :

"With transport, Lord, our souls proclaim  
Th' immortal honours of thy name," &c.

"Grace! 'tis a charming sound,  
Harmonious to the ear!"

Again :

"Thine earthly sabbaths, Lord, we love ;  
But there's a nobler rest above."

Again :

"My God, thy service well demands  
The remnant of my days," &c.  
(See *Dobell's Coll.*)

Those from the pen of Miss Steele have, as a whole, more of lyrical character than the productions of any of the abovementioned writers. Indeed, we do not remember having seen a very indifferent one under that name. That on the excellency of the Bible is, in our opinion, superior to Watts's version of the same psalm, or to any of his on the same subject :

"Father of mercies, in thy word  
What endless glory shines," &c.

Here the subject is not lost sight of, and the interest is sustained without any useless repetition, except in the last verse.

"Come, thou desire of all thy saints,  
Our humble strains attend;" &c.

is another specimen full of interest. That on Christ's death and resurrection,

"Come, tune, ye saints, your noblest strains,"

is less faulty in sentiment than in language. The ideas are truly poetic, but there is a falling off in the fifth stanza, and too great a stretch of thought in the others for musical effect.

The hymn,

"And will the Lord thus condescend  
To visit sinful worms, &c.

is not destitute of merit, although it affords an example of an abuse of imagery, somewhat like the conversion of a metaphor into an allegory, at least too nearly so to suit the simplicity and conciseness belonging to lyric verse.

That commencing thus,

"Come, ye that love the Saviour's name,"

is a specimen of superior merit. Also, the 'Pearl of Great Price,'

"Ye glittering toys of earth, adieu."

This one,

"To our Redeemer's glorious name,  
Awake the sacred song, &c.

although rich in poetical ideas, shows less care of diction, being too full of queries and parentheses.

The one commencing,

"The Saviour! O what endless charms  
Dwell in the blissful sound!"

is calculated to disarm criticism. The Evening Hymn, by the same,

"Great God, to thee my evening song  
With humble gratitude I raise;"

although not faultless, appears to very great advantage, when con-



trusted with Bishop Kerr's on the same subject :

"Glory to thee my God, this night."

The want of dignity and fluency of language, and the want of connexion of ideas, that ought not to be disjoined, as evinced in the following lines of the Bishop's :

"That with the world, myself, and thee,  
I, ere I sleep, at peace may be ;"

and

"The grave as little as my bed"—

also,

"And may sweet sleep mine eyelids close ;  
Sleep that shall me more vig'rous make ;"

manifest an inapplicability to music, that leads us to more highly prize the above by the highly gifted fair one. We quote but one specimen further from the same, which is well worthy of her pen :

"Thou lovely source of pure delight,  
Whom I unseen adore."

*See Dobell's Coll.*

We will task the reader's patience with but few specimens more. One of Medley's Hymns (the Birth of Christ) is sufficient to immortalize the name of the author, without any regard to his others, which savour too much of the *rondeau*. It commences,

"Mortals awake, with angels join,  
And chaunt the solemn lay."

It is so full of poetic fire, and beautiful imagery, that we can hardly refrain from transcribing the whole. We content ourselves, however, with three stanzas :

2. "In heaven the rapt'rous song began,  
While sweet seraphic fire  
Through all the shining legions ran,  
And tuned the golden lyre.

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And loud the echo roll'd ;  
The theme, the song, the joy was new—  
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And angels flew with eager joy  
To bear the news to man."

Here is a grandeur of conception that rises to the sublime.

We cannot forbear quoting one specimen of Wesley's, which is by far the best we recollect to have seen of his productions. It is on Christ's Ascension .

"Our Lord is risen from the dead,  
Our Jesus is gone upon high."

It is rather dramatic in its character, and of course requires *particular adaptation*: but this is no disadvantage to it, as it is already set to music by one of the best masters, and it cannot be expected or wished that every hymn should in its character, be a uniform chorus or solo. For our part, it would be highly gratifying should many other— which have been noticed in this article, be particularly adapted to music by some one of our countrymen competent to the task, and more so still, should our choirs qualify themselves to do justice to them in the performance. From the above and from other writers many good specimens might be selected ; but enough have been cited to show the peculiar requisites of lyric verse, intended for the public services of the sanctuary ; and should our remarks induce those who have the direction of this part of public worship to make their selections with reference to the capability of the musical art, our labour will have been abundantly rewarded.

CARMINE CAPTUS.

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To the Editor of the Christian Spectator.

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following little Ballad, which I have endeavoured to translate with almost verbal exactness. This will account for numerous instances of inversion and harshness in construction. In the fifth stanza particularly, an expression is introduced which would strike an English ear as ridiculous, in another point of view than that of exhibiting the concise energy of the original.

N. H.

#### THE FAITHFUL KNIGHT.

From the German of Schiller.

1. "Yes, knight, the truest sister-love,  
Pays thee back this heart;  
Ask no more, for more must prove  
Source of keenest smart.  
Calm at least would I appear,  
Calm do thou depart;  
Of those eyes one silent tear  
Would break this throbbing heart."
2. Dumb with grief he stands before her,  
Bloodless as a corse;  
One moment clasps her to his bosom,—  
Throws him on his horse,  
Calls to arms his brave companions,  
Of Swiss the truest, best,  
And to win the Saviour's tomb is march-  
ing,  
With the cross upon his breast.
3. Noble deeds are now performing,  
By the Hero's arm,  
Where the foe is thickest swarming,  
Waves his helmet's plume;  
Sounds his country's battle-cry,  
Terror to the Mussulman—  
But that deep and wasteful anguish,  
"Scape he never can.
4. Thus for one long year he suffers;  
Longer can he not endure—  
Glory's meed no solace proffers,  
And he quits the war:  
Sees a ship by Joppa's strand,  
As its white sail gently swells;  
Mounts the deck for that dear land,  
Where his loved one dwells.
5. Soon before her father's gate,  
The pilgrim's voice is heard;  
It opens but to speak his fate,  
In this *thunder word* :  
"She you seek now wears the veil,  
She is heaven's bride;  
Yesterday the fatal day,  
When to earthly love she died."
6. From his father's roof for ever,  
Now he bends his course;

\* Orig. *donnerwort*.

On his weapons looketh never,  
Nor his trusty horse.  
From his country's rocks descending,  
Forth he goes unknown;  
Round those limbs of manly beauty  
Puts the hairy sackcloth on.

7. Soon he rears an humble shed,  
Upon that grassy slope,  
Above the vale from whose deep bed  
Rises the sacred cloister up;  
And from morning's earliest ray,  
Till evening's latest streaks are gone,  
(Hope still sick'ning in his eye,)  
There he sits alone,

8. Looking down upon that cloister,  
Hours on hours long!  
Looking on *one* lonely turret,  
Waiting till its casement clang—  
Till that lovely one comes gliding,  
Meek as heaven's child,  
Down the vale one moment looking,  
Calm and angel-mild.

9. Thankful then he lays him down,  
And sleeps till morning's ray;  
And blesses still each rising sun,  
That brings another day.  
And thus from year to year, he sits  
Patient there, without a moan;  
Looking down upon that turret,  
Waiting till its casement clang;

10. Till that lovely one comes gliding,  
Meek as heaven's child,  
Down the vale one moment looking,  
Calm and angel-mild.  
Thus one lovely morn they found him,  
Sitting calm—his spirit gone,  
His eyes still fixed upon that turret,  
Waiting till its casement clang.

For the Christian Spectator.

#### VARIETIES.

##### MILTON.

MILTON has involved a wonderful quantity of learning in his poetry; and in cases where the mere English reader would scarcely expect it. A person who could take *Paradise Lost* and explain all the allusions and imitations, must have no small stock of erudition. In the Fourth Book, in one of the speeches of Adam to Eve, there is a singular thought, which I always supposed to be Milton's own, until lately I stumbled



trated, and is therefore unnecessary, and wholly destructive of musical effect.

The first three stanzas of the 47th psalm,

"O for a shout of sacred joy,  
To God the sovereign King;"

may also be cited as a specimen of the highest order. The sentiment contained in these stanzas is expressed in unusually animating language, and, in simplicity of construction, they are inimitable. It is worthy of remark that these stanzas are composed mostly of monosyllables, no one of which can be deemed superfluous. To these, when well adapted to music, he who could listen unmoved, must be made of stern materials. The following recommend themselves as specimens of superior excellence, viz.:

"Come, sound his praise abroad,  
And hymns of glory sing."  
*Ps. 95. 1st four stanzas.*

"Sing to the Lord, ye distant lands,  
Ye tribes of every tongue."  
*Ps. 96. 1st five stanzas.*

"From all that dwell below the skies."  
*Ps. 117.*

To those who are disposed to pursue the examination of the Psalms still further, the following references to such as possess various degrees of merit, may be useful. They are not, however, cited as specimens of the highest order, and there are stanzas very defective scattered through the whole:

Watts's Ps. 16.; (3d part, L. M.); 24. 26.; (3d and 4th ver.); 27. 28. 29. 32.; (1st and 2d, S. M.); 33, C. M. 37.; (3d pt. C. M. to the pause.); 51. L. M. 57. 61. 65.; (2d pt. C. M.); 66.; (2d pt. C. M.); 67. 72. 84. 85. 89.; (4th pt. C. M.); 92. 93. L. M. 95. 96. 98. 100. 103. L. M. and S. M. 103. C. M. 116.; (2d pt. C. M. from pause.)

Many hymns in this and other collections may also be pointed out,

possessing great merit. The names of Watts, Addison, Doddridge, Cowper, and Steele, will ever be associated with our sweetest enjoyments of sacred minstrelsy. Witness the following by Watts:

"Behold the glories of the Lamb,  
Amidst his Father's throne."  
*H. 173. B. I. omit'g. 4th and 5th v.*

"Hear what the Lord from heaven pro-  
claims,  
For all the pious dead."  
*(As altered by Dr. D.)*

"How heavy is the night;  
*(Alt. as above.)*

"Welcome, sweet day of rest," &c.

"Come, Holy Spirit, Heavenly Dove," &c.

"When I can read my title clear," &c.  
*(Omit 2d v.)*

"Salvation! O the joyful sound."

"When I survey the wondrous cross,"  
*(Omit 4th v.)*

"How sweet and awful is the place."  
*(1 v. only.)*

Addison and Cowper have furnished but few specimens of the highest order, and the greater part of their inferior productions are almost wholly destitute of lyric character. The well known ode of the former, commencing

"When all thy mercies, O my God,  
My rising soul surveys," &c.

is worthy of his name. Also a few others.

The following excellent stanzas by Cowper are cited singly, because there is a wonderful falling off in those that succeed them:

"There is a fountain fill'd with blood,  
Drawn from Immanuel's veins," &c.

"O for a closer walk with God,  
A calm and heavenly frame," &c.

"Return, O Heavenly Dove, return,  
Sweet messenger of rest," &c.

Dr. Doddridge has succeeded better in exciting and sustaining an interest in his subjects. We cite a few of his which are above mediocrity, the last two of which, however, need abridging :

"Praise to thy name, Eternal God,  
For all the grace thou shedd'st abroad,"  
&c.

Again :

"Now let our drooping hearts revive,  
And all our tears be dry," &c.

Again :

"With transport, Lord, our souls proclaim  
Th' immortal honours of thy name," &c.

"Grace! 'tis a charming sound,  
Harmonious to the ear!"

Again :

"Thine earthly sabbaths, Lord, we love;  
But there's a nobler rest above."

Again :

"My God, thy service well demands  
The remnant of my days," &c.  
(See *Dobell's Coll.*)

Those from the pen of Miss Steele have, as a whole, more of lyrical character than the productions of any of the abovementioned writers. Indeed, we do not remember having seen a very indifferent one under that name. That on the excellency of the Bible is, in our opinion, superior to Watts's version of the same psalm, or to any of his on the same subject :

"Father of mercies, in thy word  
What endless glory shines," &c.

Here the subject is not lost sight of, and the interest is sustained without any useless repetition, except in the last verse.

"Come, thou desire of all thy saints,  
Our humble strains attend;" &c.

is another specimen full of interest. That on Christ's death and resurrection,

"Come, tune, ye saints, your noblest strains,"

is less faulty in sentiment than in language. The ideas are truly poetic, but there is a falling off in the fifth stanza, and too great a stretch of thought in the others for musical effect.

The hymn,

"And will the Lord thus condescend  
To visit sinful worms, &c.

is not destitute of merit, although it affords an example of an abuse of imagery, somewhat like the conversion of a metaphor into an allegory, at least too nearly so to suit the simplicity and conciseness belonging to lyric verse.

That commencing thus,

"Come, ye that love the Saviour's name,"

is a specimen of superior merit. Also, the 'Pearl of Great Price,'

"Ye glittering toys of earth, adieu."

This one,

"To our Redeemer's glorious name,  
Awake the sacred song, &c.

although rich in poetical ideas, shows less care of diction, being too full of queries and parentheses.

The one commencing,

"The Saviour! O what endless charms  
Dwell in the blissful sound!"

is calculated to disarm criticism. The Evening Hymn, by the same,

"Great God, to thee my evening song  
With humble gratitude I raise;"

although not faultless, appears to very great advantage, when con-



trusted with Bishop Kerr's on the same subject :

"Glory to thee my God, this night."

The want of dignity and fluency of language, and the want of connexion of ideas, that ought not to be disjoined, as evinced in the following lines of the Bishop's :

"That with the world, myself, and thee,  
I, ere I sleep, at peace may be ;"

and

"The grave as little as my bed"—

also,

"And may sweet sleep mine eyelids close ;  
Sleep that shall me more vigorous make ;"

manifest an inapplicability to music, that leads us to more highly prize the above by the highly gifted fair one. We quote but one specimen further from the same, which is well worthy of her pen :

"Thou lovely source of pure delight,  
Whom I unseen adore."

*See Dobell's Coll.*

We will task the reader's patience with but few specimens more. One of Medley's Hymns (the Birth of Christ) is sufficient to immortalize the name of the author, without any regard to his others, which savour too much of the *rondeau*. It commences,

"Mortals awake, with angels join,  
And chaunt the solemn lay."

It is so full of poetic fire, and beautiful imagery, that we can hardly refrain from transcribing the whole. We content ourselves, however, with three stanzas :

2. "In heaven the rapt'rous song began,  
While sweet seraphic fire  
Through all the shining legions ran,  
And tuned the golden lyre.

3. Swift through the vast expanse it flew,  
And loud the echo roll'd ;  
The theme, the song, the joy was new—  
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Above the vale from whose deep bed  
Rises the sacred cloister up;  
And from morning's earliest ray,  
Till evening's latest streaks are gone,  
(Hope still sick'ning in his eye,)  
There he sits alone,

8. Looking down upon that cloister,  
Hours on hours long!  
Looking on *one* lonely turret,  
Waiting till its casement clang —  
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upon it in Lactantius, one of the most eloquent of the Latin fathers. Let us subjoin both passages.

To whom our general ancestor replied,  
"Daughter of God and man, accomplish'd  
Eve,

These (i. e. the stars) have their course  
to finish round the earth,  
By morrow evening, and from land to  
land

In order, though to nations yet unborn,  
Minist'ring light prepared, they set and  
rise ;

Lest total darkness should by night regain  
Her old possession, and extinguish life."

*Parad. Lost.* Book IV.

The words of Lactantius are :

Quam sollertiam divinæ potestatis in machinandis itineribus astrorum quia philosophi non videbant, animalia esse sidera putaverunt ; tanquam pedibus et sponte, non divina ratione procederent. Cur autem excogitaverit illa Deus, quis non intelligit ? scilicet, ne solis lumine decedente, nimium cæca nox tetrisque horrentibus ingravesceret, noceretque viventibus.

*Lact. Institu.* Lib. II. Sec. V.

#### THE WAVERLY NOVELS.

People may say what they please, the reading of novels is generally a waste of time ; and it is well if time is all we lose. From this censure I do not even except the renowned Waverly Novels. They have had their full share of praise. The great unknown may as well keep himself unknown ; for should he reveal himself—

Scindit se nubes, et in æthera pergit  
apertum,

posterity will never know him. His chief merit seems to be, the manner in which he opens his story upon you ; he stimulates and satisfies curiosity. Hence his books exhaust their power at the first reading. He describes robbers' dens, snow-storms, gypsies, and thieves, wonderfully well. But he has no nice perception of character ; he discriminates men only by superficial

manners ; he traces nothing to the original structure of the heart ; not a spark of Shakspeare's fire ever touched his breast. When he does his best, he is terrible rather than sublime ; he is distressing rather than pathetic. His great fault, however, is, he writes only to please—to instruct by pleasing seems to be out of his power, or far from his thoughts. His best work, beyond all comparison, is *The Heart of Mid-Lothian*. Jenny Deans is an instructive character.

#### RICHARDSON.

If we must have novels Richardson's are, after all, the best. An author's merit is to be estimated by the difficulties overcome. The generality of readers have a notion that, to imitate nature you must spice your book well with deformity and vice. Picture a dung-hill, and you will be allowed to have imitated nature : but picture a palace ever so well, and they will call it a fancy piece. It must be confessed, it is far more difficult to transcribe the beautiful parts of the human character, and give interest to the transcription, than it is to paint, when you give your pencil a wider range. Man has more prominent points in vice than he has in virtue. In this respect Richardson had a far more difficult task than Fielding. Fielding ! his books are fit only for brothels. To say that Richardson had more morality is trite : he had more genius. After all, the best use you can make of novels is, to let them alone.

#### RECANTATION.

Yet there is nothing in the nature of this mode of instruction which makes it pernicious. Fiction may lend her colours to adorn and enforce truth. Our Saviour told parables even when preaching. I wish that flowers of every hue might bloom and breathe around the altars of virtue.

## CONSOLATION.

I know not a finer satire upon all the modes of consolation, not derived from the gospel, such as those used by Epictetus and Seneca, than the following story. A philosopher tells you in your anguish and sorrow that you must submit to the order of things. Now hear the wisdom of a rustic philosopher :

A countryman had mounted a high tree, and falling down, had broken his ribs and his leg in a most shocking manner. As he lay groaning, his neighbour came up, and fixing his eyes very sagely upon him, said, "Friend, you might have avoided all this, if you had only followed my maxim." "And what the plague is your maxim?" "It is this: *never to come down from a place faster than I go up.*"

How charming is divine philosophy !

## PROVIDENCE ACTS LIKE A FOOL.

This was the serious opinion of Tom Trott, a native of Dorchester, Mass. Tom was not overstocked with brains ; but he had as much pride and vanity as his betters. He had been waiting one spring for a suit of new clothes, to wear to *meet-*

*ing*. After many disappointments, the clothes were at last made : the day was bright and fair, and Tom set out in his new dress for meeting, happy as a king. But unfortunately they had forgotten to sponge the cloth ; it rained ; the new coat was spoiled ; and Tom went home in great wrath. That ever it should rain ! and rain on Sunday !! and rain on Tom's new clothes !!! His old grandmother, who was a pious woman, endeavoured to console him. "It is Providence, Tommy—Providence has done it—you ought not to be in a passion !" "Hah, granny !" says he, "you may talk of your Providence ; but for my part, I think *Providence acts like a fool!*" Thus it is with us all. When the streams of prosperity pour in upon us, we mistake gladness for gratitude, and are ready with our lips at least, to commend the goodness of God. But let the scene be reversed ; let the reptile nestle when we look for the rose ; let our favourite pursuits be crossed, or our pride disappointed ; and our hearts fret against the Lord. Then we begin to suspect, with Tom Trott, that *Providence acts like a fool!*

## REVIEWS.

*Sermons preached in St. John's Church, Glasgow.* By THOMAS CHALMERS, D. D. First American Edition.

PERHAPS there is no writer of the present age who has less to fear from periodical criticism, especially in regard to his style, than Dr. Chalmers. As he was never admired for the classical elegance of his diction, there can be little danger that any of the thousands whom he has so often charmed and instructed, will be induced to abandon their old favourite, by being gravely told, for the hundred and fiftieth time, that his words

and phrases are often outlandish and awkwardly put together—that his sentences are drawn out to an intolerable length, with *ands* enough to make beads for a whole convent ; and in short, that his works afford more room for philological criticism than those of almost any other distinguished contemporary writer. Whatever foundation there may be for these strictures, his writings will be read and admired by the wise and the good, wherever they shall be known ; and the influence of his opinions, in regard to some of the most important interests of mankind, will be exten-



sively felt in all future ages. It is in vain, however, to expect that this great man will ever bestow much of his time upon the mere polish of his sentences. Other and far more weighty considerations will continue to engage his attention.

Who, (if we may be indulged in the fabulous allusion,) who could have expected that Jupiter would lay aside his thunders, and busy himself in burnishing the little ornaments of his throne on the top of Olympus? And no more will Dr. Chalmers come down from the favourite dwelling-places of a bold and lofty genius, to take lessons in syntax from Dilworth, or to thumb the accidences of Lowth and Murray. Time was when he might have studied the curious and masterly framework of language with interest and profit. But judging from the common aspirations of a powerful mind, in the high meridian of its strength, that time is now past. Regardless alike of the pains and penalties of rhetorical statutes, and of all the perils of indictment for alleged abuses of the "King's English," he will persist, we have no doubt, in writing just like himself, as long as he writes at all. Nor, to own the truth, though we might be vastly proud of teaching so great a man "his mother tongue," do we wish him to lay aside those broad peculiarities of diction against which we should most earnestly protest in almost any other author. The mighty current of his thoughts has worn its natural channels too deep, ever to flow with equal majesty and strength in any artificial canal.

Besides; so peculiarly, though it may be capriciously, were we pleased with his unique literary costume, when we were first introduced to his acquaintance, that we should secretly regret ever to meet him in the more spruce and fashionable dress of a courtier, either in Edinburgh or in London.

Nor is this all. For we sincerely question, whether, if he were to

make the attempt, he could materially alter his style, without depriving us of more than we should gain by the alteration. Instead of pressing him on this point, therefore, let us rather indulge the hope that he will continue to pour forth the energies of his mind, as he is prompted by nature and genius.

Should any of our readers infer from these remarks, that we are inclined to depreciate the rules of grammar or rhetoric, we can assure them, that nothing is further from our intention. We are by no means insensible to the beauties of a chaste, polished, and classical style; and we should rejoice to see the art of fine writing cultivated with much greater assiduity and success than it has yet been by our countrymen, in the various walks of polite literature. Much as we admire Dr. Chalmers, we have not the most distant thought of holding him up as a model to any one. Indeed, a studied imitation of his style, especially by a young writer of ordinary powers, would be highly ludicrous. Let such a "stripling" beware how he meddles with "Saul's armour." Let him remember that Hercules must carry his own club, and Jupiter launch his own thunders; and let him be sure that he has attained to "six cubits and a span," before he ventures to make "the staff of his spear of a weaver's beam."

The sermons in this volume are fifteen in number, on as many important topics of Christian doctrine and practice, miscellaneously brought together, and "presented to the reader as so many compositions that are almost wholly independent of each other."

The first is from Psalm cxix. 89—91. *For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants.* The grand object of Dr. C. in this sermon, is to trace out a most important analogy 'between



the works of God and the word of God.' From the constancy of the former, he would infer the infallible verity of the latter; and it appears to us that he has proved his point with great strength of reasoning and force of illustration. We offer the following brief extracts as the best view of the argument which our limits will permit:

"The constancy of Nature is taught by universal experience, and even strikes the popular eye as the most characteristic of those features which have been impressed upon her. It may need the aid of philosophy to learn how unvarying Nature is in all her processes—how even her seeming anomalies can be traced to a law that is inflexible—how what might appear at first to be the caprices of her waywardness, are, in fact, the evolutions of a mechanism that never changes—and that the more thoroughly she is sifted and put to the test by the interrogations of the curious, the more certainly will they find that she walks by a rule which knows no abatement, and perseveres with obedient footstep in that even course, from which the eye of strictest scrutiny, has never yet detected one hair-breadth of deviation. It is no longer doubted by men of science, that every remaining semblance of irregularity in the universe is due, not to the fickleness of Nature, but to the ignorance of man—that her most hidden movements are conducted with a uniformity as rigorous as Fate—that even the fitful agitations of the weather have their law and their principle—that the intensity of every breeze, and the number of drops in every shower, and the formation of every cloud, and all the occurring alternations of storm and sunshine, and the endless shiftings of temperature, and those tremulous varieties of the air which our instruments have enabled us to discover, but have not enabled us to explain—that still, they follow each other by a method of succession, which, though greatly more intricate, is yet as absolute in itself as the order of the seasons, or the mathematical courses of astronomy. This is the impression of every philosophical mind with regard to Nature, and it is strengthened by each new accession that is made to science. The more we are acquainted with her,

the more are we led to recognise her constancy; and to view her as a mighty though complicated machine, all whose results are sure, and all whose workings are invariable." pp. 14, 15

Now Dr. Chalmers maintains, that by this uniformity in the course of nature, through so many ages, and in every part of the world, God has virtually told us what will certainly happen in time to come, and that "by its so happening, he makes good the veracity of his own declaration." Nay, more; God has so made us that we cannot help counting upon the uniformity of nature. It is not so much the belief of experience as of instinct. If it is not the voice of the Creator speaking in the ear of every man, it is an "uncontrollable bias impressed on every constitution." In other words, God has so formed our minds that we are led irresistibly to expect that events will follow each other as we have been accustomed to observe them. "So that when we behold nature keeping by its constancy, we behold the God of nature keeping by his faithfulness."

"We know not a better practical habit than that of recognising the unchangeable truth of God, throughout your daily and hourly experience of Nature's unchangeableness. Your faith in it is of his working—and what a condition would you have been reduced to, had the faith which is within, not been met by an entire and unexpected accordancy with the fulfilments that are without! He has not told you what to expect by the utterance of a voice—but he has taught you what to expect by the leadings and the intimations of a strong constitutional tendency—and, in virtue of this, there is not a human creature who does not believe, and almost as firmly as in his own existence, that fire will continue to burn, and water to cool, and matter to resist, and unsupported bodies to fall, and ocean to bear the adventurous vessel upon its surface, and the solid earth to uphold the tread of his footsteps; and that spring will appear again in her wonted smiles, and summer will glow into heat and brilliancy, and autumn



will put on the same luxuriance as before, and winter, at its stated periods, revisit the world with her darkness and her storms." pp. 21.

"And so it is, that in our text there are presented together, as if there was a tie of likeness between them—that the same God who is fixed as to the ordinances of Nature, is faithful as to the declarations of his word; and as all experience proves how firmly he may be trusted for the one, so is there an argument as strong as experience, to prove how firmly he may be trusted for the other. By his work in us, he hath awakened the expectation of a constancy in Nature, which he never disappoints. By his word to us, should he awaken the expectation of a certainty in his declarations, this he will never disappoint. It is because Nature is so fixed, that we apprehend the God of Nature to be so faithful. He who never falsifies the hope that hath arisen in every bosom, from the instinct which he himself hath communicated, will never falsify the hope that shall arise in any bosom from the express utterance of his voice. Were he a God in whose hand the processes of Nature were ever shifting, then might we conceive him a God from whose mouth the proclamations of grace had the like characters of variance and vacillation. But it is just because of our reliance on the one, that we feel so much of repose in our dependence upon the other—and the same God who is so unfailing in the ordinances of his creation, do we hold to be equally unfailing in the ordinances of his word." p. 25.

"I should certainly look for the same character in the administrations of his special grace, that I, at all times, witness in the administrations of his ordinary providence. If I see in the system of his world, that the law by which two events follow each other, gives rise to a connexion between them that never is dissolved, then should he say in his word, that there are certain invariable methods of succession, in virtue of which, when the first term of it occurs, the second is sure at all times to follow, I should be very sure in my anticipations, that it will indeed be most punctually and most rigidly so. It is thus, that the constancy of Nature is in fullest harmony with the authority of Revelation—and that, when fresh

from the contemplation of the one, would listen with most implicit faith to all the announcements of the other." p. 31.

"He who so pointedly adheres to every plan that he hath established in creation, will as pointedly adhere to every proclamation that he hath uttered in Scripture. There is naught of the fast and loose in any of his processes—and whether in the terrible denunciations of Sinai, or those mild proffers of mercy that were sounded forth upon the world through Messiah, who upholdeth all things by the word of his power, shall we alike experience that God is not to be mocked, and that with him there is no variableness neither shadow of turning."—p. 32.

Our readers will perceive from these extracts, that one branch of the argument might be made to bear with prodigious force upon the French revolutionary school of infidelity; and Dr. Chalmers is not the man to forego so fine an opportunity of showing that there is as little of true philosophy as of religion in the boasted dogmas of atheism. A mere outline of this triumphant exposure is all that we can present in so condensed an abstract as we are compelled by our straitened limits to make. The very unchangeableness of nature, says Dr. C., and the steadfastness of all her mighty processes, seems to have impressed the notion of some blind and eternal fatality, on certain men of lofty but deluded genius. And accordingly, in France, where the physical sciences have been cultivated with uncommon success, there have been the most daring avowals of atheism. The universe has been affirmed to be an everlasting and indestructible effect; and from the constancy of nature it has been inferred, that all things will continue as they are, not by the steady operations of an intelligent Mind, but from we know not what principle of order, that pervades them. Thus philosophy, falsely so called, has given a kind of independent power and stability to matter. Thus has nature been impiously exalted to the throne of the



Divinity, and made to reign over all, with the dreadful insignia of an eternal fatalism: thus has science, in the pride and loftiness of her march, seized upon the very proofs of the existence, power, and wisdom of God, and employed them as instruments to disprove and to dethrone him.

Nor, as Dr. C. well remarks, is this atheistical view of nature peculiar to avowed infidel philosophers. It is too much the practical impression of every-day life. Second causes have (we had almost said in common estimation) usurped the place of supreme Intelligence; nature has been personified into God; and, as we look at the operations of a curious machine without thinking of its maker, so the very exactness of the great evolutions in the stupendous machinery of the universe, 'has thrown a disguise over the agency of the Creator.' Thus men lose sight of that Being who sits behind these visible elements, and transfer his power and wisdom to the elements themselves. So long as an unchanging energy continues to operate in the visible world, they see no proof of a God—they feel no need of him. Unknown to themselves, as far as in them lies, they banish Jehovah from this portion of his great kingdom, and deify *nature*, which knows nothing, plans nothing, and can do nothing!

Here are some of the melancholy proofs and consequences of that apostasy which has laid the ground itself under a curse, and jeopardized the eternal interests of unnumbered millions. As soon as our first parents had sinned, they fled from the presence of the Lord; and the spontaneous language of their posterity has always and everywhere been, "Depart from us; we desire not the knowledge of thy ways." They have never "*liked* to retain God in their knowledge," and hence it is that though the 'heavens so plainly declare his glory,' 'they have become vain in their imaginations, and

their foolish heart has been darkened:' and hence too, from that very constancy which speaks the presence and unchangeableness of a presiding Deity, they have most stupidly and perversely inferred, that no intelligent agency is concerned in the vast and complicated operations of nature.

The second discourse in this volume, is entitled THE EXPULSIVE POWER OF A NEW AFFECTION; from 1 John ii. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* Perhaps Dr. Chalmers is not more remarkable for any thing, than for the facility and ingenuity with which he strikes out new trains of thought in his sermons, so as often to give entirely a new interest to the most familiar passages of scripture. Thus in the present instance, instead of inquiring what that loves the world is, which the text so pointedly condemns, and *why* the love of God cannot co-exist in the heart with it, as most preachers would have done, he deduces from it this proposition—"that there are but two practicable ways of expelling the love of the world from the human heart, viz.: either simply withdrawing it from the unworthy object by demonstrating its vanity, or bringing into view *another* object more worthy of attachment and thus prevailing upon the heart to 'exchange an old affection for a new one.' Here the preacher takes his stand and undertakes to show, from the constitution of our nature, that the former method is impracticable; and that the latter only can be resorted to with any hope of success, to rescue and recover the heart from the wrong affections which domineer over it." Never can any of the leading pursuits of a world lying in wickedness be arrested by a naked, however vivid demonstration of its vanity. (We merely give an outline of the author's argument.) Thus in attempting to arrest the vo-



tary of ambition, avarice, or pleasure, and "bring him to a dead stand," you have at once to encounter the charm which he annexes to the object of his pursuit, and the pleasure which he feels in the pursuit itself. You must therefore address to the eye of his mind some other object, invested with charms powerful enough, to dispossess the first of its influence by taking a still deeper hold of the affections. A man will no more consent to the misery of being without an object, because that object is a trifle, or of being without a pursuit because that pursuit terminates in some frivolous or fugitive acquirement, than he will submit himself to the torture because that torture is to be of short duration. The heart will cling to something in which it can feel an interest, as long as it continues to beat in the bosom. Its desire for a particular object may be conquered; but desire itself is absolutely unconquerable. What could be more drear and waste than a sensitive heart without any object about which to weave its tendrils, and thus left to struggle under the burden of its own desolate unconsciousness! It would make no difference to its owner, whether he dwelt in the midst of a thousand sympathies and gaities, or roamed a solitary "unit in dark and unpeopled nothingness." The man whose bosom has thus been turned into a desert, knows, though he can never tell, how insupportable it is to have one affection plucked away without finding another to replace it. To look with distaste on every thing, is enough of itself to render any human being extremely miserable. It is not in the cell of loud and frantic outcries, that you will meet with the acme of mental suffering. But that is the individual who outpeers in wretchedness all his fellows, who looks upon earth and heaven as one mighty blank, where no affection can find its object; who is dead to all without him, and

frightfully alive to his own torpid and useless existence. It is thus that human nature literally abhors a vacuum. The strong man can be dispossessed, only by the coming in of a stronger than he to occupy his place. Vain then must be every attempt to expunge the love of the world, by a mere demonstration of its worthlessness; but it may be supplanted by the love of a worthier object. Thy tyrant sin that reigns with a despotic sway in the natural heart, will give place to the lawful sovereign, when, taking to himself his great power, he comes to drive out the usurper and reign in his stead.

This may serve to explain the intent and operation of that transforming energy, which accompanies the effectual preaching of the gospel. The love of God and the love of the world are not merely rivals, but enemies;—so irreconcilable that they cannot dwell together in the same bosom. Nothing can exceed the magnitude of the change involved in the prohibition, Love not the world, nor the things that are in the world. It seems at first view equivalent to a command of self-annihilation. But the same Being who thus speaks, proffers to the heart an affection, which once seated upon its throne, will give a new life to the soul. It is in the gospel that God reveals himself as an object of confidence to sinners.

"It is when he stands dismantled of the terrors which belong to him as an offended lawgiver, and when we are enabled by faith, which is his own gift, to see his glory in the face of Jesus Christ, and to hear his beseeching voice, as it protests good will to men, and entreats the return of all who will, to a full pardon, and a gracious acceptance—it is then, that a love paramount to the love of the world, and at length expulsive of it, first arises in the regenerating bosom. It is when released from the spirit of bondage, with which love cannot dwell, and when admitted into the number of God's children, through the faith that is in Christ



Jesus, the spirit of adoption is poured upon us—it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, in the only way in which deliverance is possible. And that faith which is revealed to us from heaven, as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach of every other application."

p. 57.

We cannot follow Dr. C. step by step, through this powerful discourse; nor if we could, would a hasty abstract do even moderate justice to the rich and varied arguments and illustrations which he brings to bear so happily upon this single point, *that nothing but the new affection of love to God "shed abroad in the heart by the Holy Ghost," can expel that love of the world which the text so pointedly condemns.* We quote the two concluding paragraphs which are in the author's very best style. Indeed we have rarely if ever met with a finer or happier close.

"Conceive a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford, scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it. Would he leave its peopled dwelling-places, and become a solitary wanderer through the fields of nonentity? If space offered

him nothing but a wilderness, would he for it abandon the homebred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society?—and shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

But if, during the time of his contemplation, some happy island of the blest had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw, that there, a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families; and could he discern there, a peace, and a piety, and a benevolence, which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all.—Could he further see, that pain and mortality were there unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not, that what was before the wilderness, would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man, either through the channel of faith, or through the channel of his senses—then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it. pp. 66—68.

We pass reluctantly over the next discourse, which is entitled, *The sure warrant of a believer's faith*, and hasten to the *fourth*, ON THE RESTLESSNESS OF HUMAN AMBITION from Psalms xi. 1. and lv. 6. *How say ye to my soul, Flee as a bird to your mountain.—O that I had the wings*



of a dove that I might fly away and be at rest. This sermon opens with some very striking remarks upon the softening and enchanting effects of *distance*. It is seen in looking down upon the poor man's hut, which though surrounded by filth, and tenanted by rags and wretchedness, appears in the distance like a sweet and interesting cottage. It is seen in the far off field, where the rank luxuriance of briars and thistles delights the eye, by the loveliness of its verdure—and also in the stagnant and pestilential pool, upon which the eye of the enthusiast may dwell with rapture, as from the distant eminence he surveys the sunny quietness of its surface, the beauty of its outline, and its sweet fringed border upon which spring has lavished its finest ornaments. This may serve to explain a feeling, a kind of longing of the heart, which is common to man.

“On a fine day, when the sun threw its unclouded splendours over a whole neighbourhood, did you never form a wish that your place could be transferred to some distant and more beautiful part of the landscape? Did the idea never rise in your fancy, that the people who sport on yon sunny bank are happier than yourself—that you would like to be buried in that distant grove, and forget, for a while, in silence and in solitude, the distractions of the world—that you would like to repose by yon beautiful rivulet, and soothe every anxiety of your heart by the gentleness of its murmurs—that you would like to transport yourself to the distance of miles, and there enjoy the peace which resides in some sweet and sheltered concealment? In a word, was there no secret aspiration of the soul for another place than what you actually occupied? Instead of resting in the quiet enjoyment of your present situation, did not your wishes wander abroad and around you—and were not you ready to exclaim with the Psalmist in the text ‘O that I had the wings of a dove; for I would fly to yonder mountain and be at rest?’

“But what is of most importance to be observed is, that even when you

have reached the mountains, rest is as far from you as ever. As you get nearer the wished-for spot, the fairy enchantments in which distance had arrayed it, gradually disappear; when you at last arrive at your object, the illusion is entirely dissipated; and you are grieved to find, that you have carried the same principle of restlessness and discontent along with you.”

pp. 92, 93.

The same is true, (says Dr. C.,) of that *moral landscape*, which a wide and distant survey of human life presents to the eye of the mind. We see and feel all the disadvantages of our own situation; but the principle of deception begins to operate, as soon as we cast our eyes abroad, where the vacancies of an imperfect experience, are filled up by the lovely and beautiful forms of a doating imagination. All this is the effect of *distance*. We overlook the minuter causes of inconvenience and disappointment which exist and operate every where, and taking in only the broad and softened outlines of the object, consign to fancy the task of filling them up with its finest colouring.

“Am I unlearned? I feel the disgrace of ignorance, and sigh for the name and the distinctions of philosophy. Do I stand upon a literary eminence? I feel the vexations of rivalry, and could almost renounce the splendours of my dear-bought reputation for the peace and shelter which insignificance bestows. Am I poor? I riot in fancy upon the gratifications of luxury, and think how great I would be, if invested with all the consequence of wealth and of patronage. Am I rich? I sicken at the deceitful splendour which surrounds me, and am at times tempted to think, that I would have been happier far if born to an humbler station, I had been trained to the peace and innocence of poverty. Am I immersed in business? I repine at the fatigues of employment, and envy the lot of those who have every hour at their disposal, and can spend all their time in the sweet relaxations of amusement and society. Am I exempted from the necessity of exertion?



feel the corroding anxieties of indolence, and attempt in vain to escape that weariness and disgust which useful and regular occupation can alone save me from. Am I single? I feel the dreariness of solitude, and my fancy warms at the conception of a dear and domestic circle. Am I embroiled in the cares of a family? I am tormented with the perverseness or ingratitude of those around me; and sigh in all the bitterness of repentance, over the rash and irrecoverable step by which I have renounced for ever the charms of independence." pp. 94, 95.

Here we detect the grand principle of human ambition. Always dissatisfied with his present condition, man looks round him and above him for something better—for some office or business which has fewer perplexities, and is more congenial to his taste. Who is there, that does not every day of his life join in the aspiration of the Psalmist, O that I had wings like a dove that I might fly away and be at rest." But in truth there is no resting place under the sun. Give me that office, says the politician, and I will be perfectly satisfied. Let me count so many thousands, says the avaricious man, and I ask no more. Grant me that one object of desire, sighs the man of pleasure, and who will may take the rest. Well, the office is gained; the thousands are lodged safely in a strong vault; desire is changed into fruition; and all the parties concerned, still look forward to other acquisitions with more uneasiness than ever.

"This is the true, though the curious, and I had almost said, the farcical picture of human life. Look into the heart which is the seat of feeling, and you there perceive a perpetual tendency to enjoyment, but not enjoyment itself—the cheerfulness of hope, but not the happiness of actual possession. The present is but an instant of time. The moment that you call it your own, it abandons you. It is not the actual sensation which occupies the mind. It is what is to come next. Man lives in futurity. The pleasureable feeling of

the moment forms almost no part of his happiness. It is not the reality of to-day which interests his heart. It is the vision of to-morrow. It is the distant object on which fancy has thrown its deceitful splendour. When to-morrow comes, the animating hope is transformed into the dull and insipid reality. As the distant object draws near, it becomes cold and tasteless, and uninteresting. The only way in which the mind can support itself, is by recurring to some new anticipation. This may give buoyancy for a time—but it will share the fate of all its predecessors, and be the addition of another folly to the wretched train of disappointments that have gone before it.

"What a curious object of contemplation to a superior being, who casts an eye over this lower world, and surveys the busy, restless, and unceasing operations of the people who swarm upon its surface. Let him select any one individual amongst us, and confine his attention to him as a specimen of the whole. Let him pursue him through the intricate variety of his movements, for he is never stationary; see him with his eye fixed upon some distant object, and struggling to arrive at it; see him pressing forward to some eminence which perpetually recedes away from him; see the inexplicable being, as he runs in full pursuit of some glittering bauble, and on the moment he reaches it, throws it behind him, and it is forgotten; see him unmindful of his past experience, and hurrying his footsteps to some new object with the same eagerness and rapidity as ever; compare the ecstasy of hope with the lifelessness of possession, and observe the whole history of his day to be made up of one fatiguing race of vanity, and restlessness, and disappointment;

"And, like the glittering of an idiot's toy,  
Doth Fancy mock his vows"

To complete the unaccountable history, let us look to its termination. Man is irregular in his movements, but this does not hinder the regularity of Nature. Time will not stand still to look at us. It moves at its own invariable pace. The winged moments fly in swift succession over us. The great luminaries which are suspended on high, perform their cycles in the heaven. The sun describes his circuit in the firmament, and the space of a few rev-



olutions will bring every man among us to his destiny. The decree passes abroad against the poor child of infatuation. It meets him in the full career of hope and of enterprise. He sees the dark curtain of mortality falling upon the world, and upon all its interests. That busy, restless heart, so crowded with its plans and feelings, and anticipations, forgets to play, and all its fluttering anxieties are hushed for ever. pp. 97—99.

Thus every day's experience confirms that moral paradox in the moral constitution of man, that he follows what he knows to be a delusion, with as much eagerness as if he were assured of its reality. Now it is not the *general principle* of spontaneous activity, which our author condemns. It is the direction of that activity to a useless and unsatisfying object. And in this view, let any sober man compare the wisdom of the children of light, with the boasted wisdom of the world; the prudence of the Christian, who labours for immortality, with that of the man whose object is a vain and perishable ambition. Contrast the littleness of time with the vastness of eternity—and say who is the man of true wisdom, he whose anxieties are all frittered away in the blowing up and pursuit of bubbles, or he who aspires to an unfading crown, and takes into his estimate the mighty roll of innumerable ages.

“What mean those unmeasurable longings, which no gratification can extinguish, and which still continue to agitate the heart of man, even in the fullness of plenty and of enjoyment. If they mean any thing at all, they mean, that all which this world can offer, is not enough to fill up his capacity for happiness—that time is too small for him, and he is born for something beyond it—that the scene of his earthly existence is too limited, and he is formed to expatiate in a wider and a grander theatre—that a nobler destiny is reserved for him—and that to accomplish the purpose of his being, he must soar above the littleness of the world, and aim at a loftier prize.

“It forms the peculiar honour and excellence of religion, that it accommodates to this property of our nature—that it holds out a prize suited to our high calling—that there is a grandeur in its objects, which can fill and surpass the imagination—that it dignifies the present scene by connecting it with eternity—that it reveals to the eye of faith the glories of an unperishable world—and how, from the high eminences of heaven, a cloud of witnesses are looking down upon earth, not as a scene for the petty anxieties of time, but as a splendid theatre for the ambition of immortal spirits.”—p. 104.

Sermon *fifth* is from 2 Cor. iv. 18. —*The things which are seen are temporal.* The imagination of Dr. Chalmers is always on the wing and it never tires. Like the eagle of his own native highlands, it soars to meet and drink in the brightest empyrial rays. And there are times when even these do not satisfy its boundless aspirations. Thus on the very first page of the present discourse, we are invited to launch away with the author, beyond the bounds of time and of creation, to see how he can manage the simple proposition, that “*all things had a beginning.*” “It is indeed,” says he, “a most mysterious flight which the imagination enters upon when it goes back to the eternity that is behind us—when it mounts its ascending way, through millions and millions of years that are already gone through, and stop where it may, it finds the line of its march always lengthening beyond it, and losing itself in the obscurity of as far removed a distance as ever.” The mind cannot sustain itself under the burden of these lofty contemplations. It cannot lift the curtain which shrouds the past eternity of God. But it is good for the soul to be humbled under a sense of its incapacity, as it must be, when it gets above the era of created worlds, and tries to look abroad upon the immensity of one vast and unpeopled solitude.

But this is not the sense in which



the temporal nature of visible things is taken up by the apostle. His eye is upon futurity ; and he calls them temporal, not because they had a *beginning*, but because they will have an *end*. In this sense the assertion of the text applies to all that is visible. The earth will be burnt up ; the sun will be extinguished ; and the heavens as well as the earth, will flee away from the face of him who sitteth upon the throne. These are great and solemn futurities ; and Dr. Chalmers expatiates upon the changes which the firmest and hardest material substances are even now undergoing, in that lofty and brilliant style of amplification, which so much abounds in his writings, and which we are constrained to say, is in the present discourse, carried to the very borders of an inflated pleonasm.

But there is another way, he remarks, in which the objects that are seen are temporal. Long before the objects themselves pass away, we may be removed from them. Nay, we certainly shall be removed. Though the splendour and variety of all that is visible around us should last for a thousand centuries, it will be the same to us, as if they should within a few short years pass away with a great noise ; for our eyes will shortly be closed upon them for ever. Time with its mighty strides, will soon overtake a new generation and leave the present in dust and forgetfulness. The grave, where no voice is heard, and no light shines, will close and spread its level verdure over all that are now living.

Nor is this all. Short as our lives are, many are the rapid and melancholy changes which pass before our eyes. We see acquaintances falling every year, and families broken up by the unsparing hand of death. Things around us are never in all respects the same to-day as they were yesterday—nor the present hour as they were the last. Change and dissolution are written

on all that we hold most dear. “Our fathers where are they ?” And how soon will our posterity talk of us as men of other times, or cease to remember that we ever were ! It is with reflections such as these, presented and enforced in many striking forms, that Dr. C. seems in earnest to impress the truth of his text upon every mind, that *The things which are seen are temporal*. Why, in announcing his subject, he left out the counterpart—*but the things which are unseen are eternal*, we are at a loss to conjecture, especially as he professedly founds the latter part of the present discourse upon the words last quoted. Here, as he hastens rapidly to a close, we distinctly trace the march of his original and powerful mind, though the sermon as a whole, is by no means equal to the best in this, or in either of his former volumes. The following rather long extract will, we hope, be read with that deep, and glowing, and trembling interest, which it is so well calculated to inspire.

“We are quite aware, that the idea suggested by the eternal things which are spoken of in our text, is heaven, with all its circumstances of splendour and enjoyment. This is an object which, even on the principles of taste, we take a delight in contemplating : and it is also an object set before us in the scriptures, though with a very sparing and reserved hand. All the descriptions we have of heaven there, are general, very general. We read of the beauty of the heavenly crown, of the unfading nature of the heavenly inheritance, of the splendour of the heavenly city—and these have been seized upon by men of imagination, who, in the construction of their fancied paradise, have embellished it with every image of peace, and bliss, and loveliness ; and, at all events, have thrown over it that most kindling of all conceptions, the magnificence of eternity. Now, such a picture as this has the certain effect of ministering delight to every glowing and susceptible imagination. And here lies the deep-laid delusion, which we have occasionally



hinted at. A man listens, in the first instance, to a pathetic and high wrought narrative on the vanities of time—and it touches him even to the tenderness of tears. He looks, in the second instance, to the fascinating perspective of another scene, rising in all the glories of immortality from the dark ruins of the tomb, he feels within him all those ravishments of fancy, which any vision of united grandeur and loveliness would inspire. Take these two together, and you have a man weeping over the transient vanities of an ever-shifting world, and mixing with all this softness, an elevation of thought and of prospect, as he looks through the vista of a futurity, losing itself in the mighty range of thousands and thousands of centuries. And at this point the delusion comes in, that here is a man who is all that religion would have him to be—a man weaned from the littleness of the paltry scene that is around him—soaring high above all the evanescence of things present, and things sensible—and transferring every affection of his soul to the durabilities of a pure and immortal region. It were better if this high state of occasional impressment on the matters of time and of eternity, had only the effect of imposing the falsehood on others, that the man who was so touched and so transported, had on that single account, the temper of a candidate for heaven. But the falsehood takes possession of his own heart. The man is pleased with his emotions and his tears—and the interpretation he puts upon them is, that they come out of the fulness of a heart all alive to religion, and sensibly affected with its charms, and its seriousness, and its principle. Now, my brethren, I will venture to say, that there may be a world of all this kind of enthusiasm, with the very man who is not moving a single step towards that blessed eternity, over which his fancy delights to expatiate. The moving representation of the preacher may be listened to as a pleasant song—and the entertained hearer return to all the inveterate habits of one of the children of this world. It is this, my brethren, which makes me fear that a power of deceitfulness may accompany the eloquence of the pulpit—that the wisdom of words may defeat the great object of a practical work upon the conscience—that a something short of a real business change in the heart, and in the principles of acting,

may satisfy the man who listens, and admires, and resigns every feeling to the magic of an impressive description—that, strangely compounded beings as we are, broken loose from God, and proving it by the habitual voidness of our hearts to a sense of his authority, and of his will; that blind to the realities of another world, and slaves to the wretched infatuation which makes us cleave with the full bent of our affections to the one by which we are visibly and immediately surrounded; that utterly unable, by nature, to live above the present scene, while its cares, and its interests are plying us every hour with their urgency; that the prey of evil passions which darken and distract the inner man, and throw us at a wider distance from the holy Being who forbids the indulgence of them; and yet with all this weight of corruption about us, having minds that can seize the vastness of some great conception, and can therefore rejoice in the expanding loftiness of its own thoughts, as it dwells on the wonders of eternity; and having hearts that can move to the impulse of a tender consideration, and can, therefore, sadden into melancholy at the dark picture of death, and its unrelenting cruelties; and having fancies that can brighten to the cheerful colouring of some pleasing and hopeful representation, and can, therefore, be soothed and animated when some sketch is laid before it of a pious family emerging from a common sepulchre, and on the morning of their joyful resurrection, forgetting all the sorrows and separations of the dark world that has now rolled over them—O my brethren, we fear it, we greatly fear it, that while busied with topics such as these, many a hearer may weep, or be elevated, or take pleasure in the touching imagery that is made to play around him, while the dust of this perishable earth is all that his soul cleaves to—and its cheating vanities are all that his heart cares for, or his footsteps follow after.”

pp. 116—119.

The next sermon in the present volume is ON THE UNIVERSALITY OF SPIRITUAL BLINDNESS, from Isa. xxiv. 9—12. *Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon*



*you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee : and he saith, I cannot ; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned.*

In selecting this text, Dr. C. had two classes of men in his eye, viz. : the learned and the unlearned, who are often heard to complain of the hidden and impenetrable character of the scriptures. That the Bible is a sealed book to some of the most eminent scholars, he admits. But why, or how is it, that any of them can join in the complaint of their predecessors of old, and say, "I cannot read this book because it is sealed?" What hinders so many grammarians, critics, and theologians, from entering into the true spirit and meaning of the inspired volume. Something hinders—for it may be said of many distinguished philologists, that when the scriptures are under consideration, "having eyes they see not, and having ears they hear not :"—that they are conversant merely with the letter which killeth, and remain profoundly ignorant of the spirit which maketh alive—that after having exhausted the utmost resources of scholarship, to force their way into the "holy of holies," they find themselves groping still about the outer court, and like the men of Sodom weary themselves in vain to find the door. Now how is all this to be accounted for. "Many," says Dr. C., "call it mere want of impression ; but we call it want of *belief*." Were the truths of the Bible, such as the being, and holiness, and all-surrounding presence of God—his irreconcilable hatred of sin, the certainty that he will punish the impenitent, and that this short and un-

certain life is to fix every man's destiny for heaven or hell ; were these and other kindred truths actually believed, their power would be felt—would excite another sort of inquiry, than that which lingers, and speculates, and even admires in the court of the Gentiles. But the utterance of truth from the inner sanctuary may be heard as a very pleasant song, and the representation may be viewed as a very lovely picture, "while the force of a felt and present reality is wanting to the whole demonstration." Reason can but furnish the steps of demonstration ; eloquence can but pour fourth well chosen words and captivating sounds, and conception can but give its features and colouring to the picture : so that to the eye of the proudest votary of science, a visionary dimness may after all hang over the whole Bible. And what may seem very remarkable, if not quite incredible, is that here the learned are just as much in darkness as the unlearned. Mere erudition can never decipher the spiritual meaning of the scriptures. No power or process of ordinary education, can ever dissipate that blindness, wherewith the god of this world hath blinded the mind of him who believes not.

"To make the wisdom of the New Testament his wisdom, and its spirit his spirit, and its language his best-loved and best-understood language, there must be a higher influence upon the mind, than what lies in human art, or in human explanation. And till this is brought to pass, the doctrine of the atonement, and the doctrine of regeneration, and the doctrine of fellowship with the Father and the Son, and the doctrine of a believer's progressive holiness, under the moral and spiritual power of the truth as it is in Jesus, will, as to his own personal experience of its meaning, remain so many empty sounds, or so many deep and hidden mysteries—and just as effectually, as if the book were held together by an iron clasp, which he has not strength to unclose



may he say of the same book lying open and legible before him, that he cannot read it because it is sealed."

pp. 127, 128.

The unlearned, too, may complain that "the book is sealed," because they cannot read the scriptures in the original Hebrew and Greek; and indeed have had but few opportunities for studying the rules of grammar and criticism. It is on this ground that many are disposed to excuse themselves, if not to indulge hard thoughts of God, for placing them in the humbler walks of life. But they labour under a great and perilous mistake. It is not, as they would persuade themselves, for want of *learning* that the Bible lies before them a sealed book. Every essential truth is so plain, that he who runs may read. The most ordinary education is sufficient to lead the humble and devout inquirer to Christ. "To the poor the gospel is preached," and to the ignorant also. Let the heart be right, and the obscurity, which while it was wrong, hung over the sacred pages, will be cleared away. Many an unlettered man, who could scarcely spell out the easiest composition, has found the seal opening of its own accord, as soon as he felt himself disposed to sit down at the feet of Jesus.

It is thus that the Bible stands distinguished from all other compositions. The seal may baffle all his efforts, who in the ordinary sense is learned, while it is instantly softened under the tear of penitence, from the eye of the most uncultivated peasant. The truth may come in demonstration of the Spirit and of power to the heart of the latter, while it is unfelt by the former. The latter may feast on the hidden manna and walk humbly with God, while the former may lavish all the powers of science, and subtlety, and speculation, upon the letter of revelation, and yet be as little influenced in his habits, by all the information which

it lays before him, as if the whole were untrue.

"There is not a single weapon in the whole armoury of human learning, by which the proudest of its votaries can force his entrance into a region of spiritual manifestation. The wise and the prudent cannot, on the strength of any of their own peculiar resources, they cannot, with all their putting forth of desire and energy, attain unto those things which are revealed unto babes. There is a barrier here against which all the machinery of the schools may be made to play without effect. And it would look as if argument might as soon remove the film from the eye of him who labours under a natural blindness, as dissipate that thick and impalpable obscurity which lies in the way of all spiritual discernment." pp. 130, 131.

All this and much more, in the first part of the present discourse, is very striking, and in our judgement very true. But we must devote a few moments to Dr. Chalmers's explanation, under the second head, of the nature of that sleep, which, according to the text, "lies both upon the learned and the unlearned." The following outline, brief and imperfect as it is, occupies more space than we can well afford to spare.

If a peasant and a philosopher were both so profoundly asleep, in the literal sense, that no voice could wake them, the powers and acquisitions of the latter would give him no advantage over the former. Both would be as much beyond the reach of reason and demonstration, as if they had ceased to be. Nor would it alter the case, if the minds of both were, at the same time, most wakeful and active in the shadowy empire of dreams:—for it may be just as difficult to rouse them from a reverie of the imagination, as to wake them out of a simple and unconscious slumber. Nay, the very engagement of the fancy, with its floating pictures, may more effectually prevent the call from being heard.



Thus it is possible to conceive that both might be deaf to the loudest and most terrifying warning of danger, so as to hear no cry of fire, but to lie motionless and unconscious within a few feet of its consuming fierceness.

Strikingly analogous to this is that spiritual torpor, which renders men insensible to the approach of more tremendous realities. The report of an angry God, and a coming eternity, disturbs them as little, as the alarm of fire does the inmates of a blazing tenement, before they are awakened. It is not learned argument in either case, which can effect their deliverance. They must be effectually roused from the deep sleep that holds them in its soft, but perilous embrace. The cry, "Awake, O sinner," must be so loud as to shake off those heavy slumbers from the soul, which make it insensible to the guilt, and danger, and death, which encompass it. It is not *philosophy* which awakes its devotee to a sense of the coming wrath, and the consuming fire ready to burst on the head of the guilty; nor is it the *want* of philosophy which keeps the unlettered man fast asleep amid the vanities and day-dreams of a passing world.

"And that the vast majority of the world are, in truth, asleep to all those realities which constitute the great materials of religion, may be abundantly proved by experience—and we cannot proceed far in the details of such a proof, without leading many an individual hearer to carry the topic home to his own experience. For this purpose, let us just compare the kind of feeling and perception, which we have about an event that may happen on this side of time, with the feeling and perception about an event, as nearly similar as possible, that will happen on the other side of time, and try how much it is that we are awake as to the former, and asleep as to the latter. Should we assuredly know, that in a few years we are to be translated into a splendid affluence, or sunk into the most abject and deplorable poverty,

how keen would be our anticipation, whether of hope or of fear, and why? because we are awake unto these things. We do assuredly know, that in a few years we pass that mysterious portal, which leads to bliss, or pain, or annihilation—and these are certainties which we do not keenly anticipate, and just because we are asleep unto these things.

\* \* \* \* \*

"Should the house in which you live be entered with violence by the executioners of a tyrant's will, and a brother, or a child, be hurried away to a perpetual dungeon—if made to know, that it was because such a doom had been laid upon the whole family, and that sooner or later, its infliction was most surely in reserve for every successive member of it—would not you be looking out in constant terror, and live in constant insecurity, and prove how feelingly you were awake to a sense of the sufferings of an earthly imprisonment? But though death break in upon our dwelling, and lay a ruthless grasp on the dearest of its inmates, and leave the assurance behind him, that he will not cease his inroads on this devoted household, till he has swept it utterly away—all we know of the loneliness of the churchyard, and all we read of the unseen horrors of that eternity to which the impenitent and the unbeliever are carried by the ministers of the wrath of God, fail to disturb us out of the habit of living here, as if here we were to live for ever—and that, just because while awake to all the reality which lieth on this side of the grave, we are asleep to the consideration both of the grave itself, and of all the reality that lies beyond it.

Now the question comes to be, how is this sleep dissipated? Not we affirm, and all experience will go along with us, not by the power of natural argument—not by the demonstrations of human learning, for these are just as powerless with him who understands them, as with him who makes his want of learning the pretence for putting them away—not by putting the old materials of thought into a new arrangement—not by setting such things as the eye of Nature can see or its ear can hear, or its heart can conceive into a new light—not by working in the varied processes of combination, and abstraction, and reasoning, with such



simple and elementary ideas as the mind of man can apprehend. The feelings and the suggestions of all our old senses put together, will not make out for us a practical impression of the matters of faith—and there must be a transition as great as that by which man awakens out of the sleep of nature, and so comes to see the realities of Nature which are around him—there must be a something equivalent to the communication of a new sense, ere a reality comes to be seen in those eternal things, where no reality was felt or seen, however much it may have been acknowledged before.” pp. 139, 140.

This is sound, and solemn, and scriptural preaching. Would to God that it might ring in the ears of every slumberer's conscience, causing him to “awake and arise from the dead that Christ may give him life.” The condition of a person who has been partially roused by death-tolls and opening graves and the sundering of his own heart strings, but is fast closing his eyes again, is thus affectingly described by Dr. C.

“The man seemed, as if he had actually been awakened—but it was only the start and the stupid glare of a moment, after which he has lain him down again among the visions and the slumbers of a soul that is spiritually dead. He has not lost all sensibility any more than the man that is in a midnight trance, who is busied with the imaginations of a dream. But he has gone back again to the sensibilities of a world which he is so speedily to abandon—and in these he has sunk all the sensibilities of that everlasting world, on the confines of which he was treading but yesterday. All is forgotten amid the bargains, and the adventures, and the bustle, and the expectation of the scene that is immediately around him. Eternity is again shut out—and amid the dreaming illusions of a fleeting and fantastic day, does he cradle his infatuated soul into an utter unconcern about its coming torments, or its coming triumphs.”

To be continued.

*An Oration pronounced at Cambridge, before the Society of Phi Beta Kappa, August 26, 1824.*

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MR. EVERETT is an unfortunate man; he has continually been surrounded by enemies plotting his destruction. To make his case the worse, his enemies have approached him under the guise of the most seductive friendship. There is a race of men in our country, as there was in the days of Tacitus at Rome, who single out the victims of their friendly vengeance, and seem resolved to murder him by extravagant praises. As a public man lives, in a good degree, in the applauses, at least in the approbation, of his fellow-citizens, these flatterers, of which we are speaking, seem resolved to poison the very atmosphere in which he breathes; and make the region of his life the source of his destruction. They commend and applaud without judgement and without modesty; they offer their fulsome incense until their idol is blackened by the smoke; they elevate him on a tottering stage, like a mountebank at the fair, only to knock away the frail buttresses, and see him fall ridiculously to the ground; they raise expectations which no performance can satisfy; and make their hero contemptible, because his admirers were fools. Of all foes these are the most dangerous. Scandal may be refuted by silence and contempt; envy is a tacit confession of superlative merit; railing is often put down by *nonchalance*, or magnanimity; but the flatterer with his delicious music—who shall resist the flatterer? especially when his adulations are to affect other minds than that to which they are offered. He lays a snare for the reputation, which no skill can avoid,



which hardly any strength can break.

Such are the loving enemies, which have been squeezing out Mr. E.'s life in their tender, fatal hugs. We shall not do either his heart or his understanding the injustice of supposing, for a single moment, that he believes half the fulsome things, which have been said in his favour. He knows the multitude too well, he is too well read in the life of *Phocion*, to measure merit by the long, gigantic shadow it throws on vulgar minds—a shadow which often derives its magnitude from a setting sun. We remember one of his admirers, who, after exhausting the whole vocabulary of praising, modestly concludes with giving him *superhuman* talents. Fired by this epithet, we bought these orations with an expectation screwed up to an agonizing pitch; we opened them with a trembling solicitude; we were anxious to see the holy gleams of heavenly inspiration, which might play through and illuminate every page. Demosthenes, Cicero, Chatham, Burke—pshaw! they were mere mortals. Horace, to be sure, was changed into a white bird, but it was not until after he was dead or was about dying. Knowing that our Unitarian brethren are no enthusiasts, we suppose they did not use the word *superhuman* without a meaning. They have treated the old revelation with so much liberty, and curtailed its meaning with such bold limitations, that we were glad to find they were giving us hope of supernatural light from another source. 'Tis done! we have read these orations; and can assure our readers, that, though not destitute of literary merit, yet, whether you consider the genius which they display, or their moral character, there is not the least reason for supposing them to be the productions of an angel, or of the spirit of a just man made perfect.

The first of these orations was delivered before the Society of the

*Phi Beta Kappa*, and is chiefly remarkable, inasmuch as the orator steps forth in the character of a bold theorist. He sees a splendid vision of the future glories of our country—a people free, enlightened, peaceful, prosperous, happy. In all this there is nothing very original; the *fourth of July* has told us this before. But what is remarkable in his theory, is, that he supposes a great nation, speaking a single language, will be peculiarly favourable to the encouragement of literature. This is exactly the reverse of the conclusion of other theorists. They say that a great nation quenches emulation, and lays the inventive powers asleep. They point us to China, where dullness has slumbered for ages on his throne; they turn to Greece, as exemplifying the other part of their system, and they assure us that Europe derives its present superiority over past ages, from being divided into rival states, in which national emulation calls forth conflicting opinions, and conflicting opinions lead to examination and truth. Respecting the merit of the two theories, we shall not presume to interpose our opinion; we will only venture to speak of them in the modest words of Cicero,—*opinionēs cum tam variæ sūt, tamque inter se dissidentes: alterum fieri profecto potest, ut earum nulla; alterum certe non potest, ut plus una vera sit.*

Yet we have our suspicions; and we beg leave with all due deference to bring them forward. We suspect then, that it has been the general fault of all speculators and theorists, to derive too hasty general conclusions from single examples, and accidental combination. We remember a whole chapter in Montesquieu, in which he lays down general principles, respecting freedom and commerce, which are derived from the single example of England. No other nation ever exemplified his rules, or probably ever



will. As to literature, we *strongly suspect*, that has more reference to a *language* than to national location. After the Greek language had reached a certain degree of maturity, there arose one Homer; and there never arose another. Virgil appeared at the same time and holds the same place, with respect to the Latin language. It argues ill for American literature, that we inherit a pre-occupied language. Shakespeare and Milton have taken their thrones; and no adventurers will dare to approach them, nor would the world permit it.\*

The oration, delivered at Plymouth, was pronounced on an occasion peculiarly interesting and professedly solemn. The rock on which the early pilgrims landed, and those pilgrims the exiles of principle and the martyrs of religion, the sea which they crossed, and the shores which they saw, all seemed fitted to throw the speaker back to primitive times, and lead him to participate in their manners and to inhale their spirit. Their graves were before him, perhaps their departed spirits were hovering around him; and he seemed to be under peculiar obligation to fall into a train of reflections, congenial (at least not repugnant) to the dispositions of the dead. By what dexterity of evasion does it happen, that Mr. Everett's oration assumes such an anti-religious cast? He plunges into the depths of political speculation, and seems to forget that religion had any influence in the migration of our fathers, or is to have any control over us their descendants. They came hither for freedom; they establish an empire enjoying political freedom; their ecclesiastical affairs were mingled with freedom;—freedom, political

freedom, seems to be the first and last word in the burden of his song. Has Mr. Everett never heard that our fathers did not consider this world as the supreme object of attention; that they were men of piety as well as patriotism; that heaven had some weight in the scale of their estimation; and that the truths by which they were prepared for it, they considered of prime importance? Mallet wrote the life of Lord Bacon, and forgot that he was a philosopher, and had he written the life of the duke of Marlborough, according to Warburton, he would have only forgotten that the duke was a general. Mr. E. it appears to us suffers under the same lapse of memory. He forgets the congruities of time and place. He pronounces an eulogy, and passes over the chief excellencies in the objects of his praise.

There are some minds, either superficial or perverted, which have wrought themselves into the strange belief, that in order to be philosophers, they must cease to be Christians. We are sorry to say, that Mr. E.'s discourse exhibits some tokens of this affectation. He makes a fine display of his political discrimination, in bringing forward the latent causes of our past and future success. He shows us that the time when the pilgrims came, the nation from which they came, and the circumstances, were all fortunate. But he says not a word of that strict system of religion, and its correspondent system of manners, which, in our opinion, was almost the sole cause of their success. Their orthodoxy made them hardy, and fired their minds with enthusiasm to meet their complicated dangers; their orthodoxy kept the minds of the common people in subordination to their rulers, and made the rulers circumspect in governing the people. Orthodoxy has been charged with being a system of terror; but those very terrors bind the passions of men, as with a chain of iron; and

\* Histories, novels, works descriptive of temporary manners, may still continue to be written; but will either England or America ever produce another Milton? Will Lord Byron a century hence be ranked even with Pope?



make the empire within almost supersede the necessity of an empire without. Orthodoxy, whatever it may be in other respects, is certainly Freedom's favourite creed.

We take it for granted, that the religion most compatible with a free state, is such as is calculated to act with the most salutary efficacy on the mass of population. Religion was made for the people; it was originally preached to the people, and it must have a popular character; not indeed by lowering its claims and accommodating itself to the vices of men; but by presenting before them a vast interest; by showing them that something momentous is at stake, by rousing their attention and impressing their hearts. This was the very character of the religion of our fathers. Whether it was true or not, it was certainly founded in the deepest philosophy, and the deepest knowledge of mankind. When they escaped from the *materialized* religion of the Romish church, from a host of images and visible rites, they found it necessary to make their abstractions interesting, by making them present to the worshippers a vast concern. They addressed themselves to his hopes and fears; and endeavoured to unlock all the springs of sorrow and of joy. Even their metaphysics (and they certainly were sometimes metaphysical to a high degree) had a popular air; their most refined speculations created an interest. Take for example the doctrine of predestination; it is remarkable how the humblest intellects get sometimes engaged in it. A philosopher may say that it has a passive effect; that it fosters idleness; he may ask with mournful dejection,

Must hopeless man in ignorance sedate,  
Roll darkly down the torrent of his fate?

Yet it is found in effect always to produce a deep impression; this passive doctrine often rouses to the

most intense activity; experience puts all the sophist's speculations to flight—and indeed it is easy to see that the more terrible you describe the offender's state, the more will he see the necessity of bestirring himself to find favour from God. Now we venture to say, that the religion of our ancestors was wisely adapted to their state. "Society," says Burke, "cannot exist unless a controlling power upon the will and appetite be placed somewhere, and the less of it there is within, the more there must be without." The reverse is likewise true. Our fathers in taking away external restraints, that is, in establishing freedom, felt the necessity of establishing a strong system of coercion in the empire of conscience. They taught, therefore, a severe system of theology; they inculcated great purity of manners; and had they been a senate of deep-sighted politicians, guided only by enlightened policy, they could not have acted with more political wisdom, nor have laid the basis of freedom on a firmer foundation.

All this, however, is passed over by Mr. E. in his enumeration of fortunate causes. Perhaps he felt conscious to himself, that his audience would not sympathize with him, however eloquent he might be, on such a theme. Perhaps it does not comport with the tone of modern philosophy, to allow that any latent wisdom can be found in a system commonly represented as fanatical and false. Perhaps however wise the orator might represent our fathers, he wished to flatter his audience with the opinion of their being still wiser. Whatever may have been the cause, it seems to us a singular spectacle to see a moderate Unitarian trumpeting forth the praises of his ancestors among the sepulchres of Plymouth. It is rather a distressing situation. It required some ingenuity to extricate one's self from such difficulties. It was like setting old Dr. Johnson (sup-



posing he could rise from the dead,) to deliver one of our *fourth of July* orations; or in ancient times calling a Persian courtier to pronounce the annual encomium over the tomb of Leonidas.

We wish on the present occasion to put one serious question to our great men. Ye *optimates* of the land, ye lights of the world, ye lawyers, legislators, professors, and divines, have you ever considered religion as an instrument of moving mankind? as intended, not for solitary speculation, but for popular control? Is a man to choose his sentiments in theology, as he chooses an article of furniture, merely for its beauty in his own eye, or is he to consider the exigencies of mankind, and the wants of common minds? If there be a system, which is always heard with deep attention, which, whenever it is preached, the common people hear, as they did our Saviour, gladly; which lays an iron hand upon vice, and which though recondite in some of its speculations, has even a popular attraction in its most recondite parts, such a system ought to be countenanced by the leaders of mankind on the principles of pure utility. It is especially suited to a land like ours; for that religion is worth little which does not go down to the humblest classes of life. It is easy, to be sure, to take the Calvinism of our ancestors, distort its features, and render it apparently ridiculous; just as it would be easy to take some of the most acknowledged facts in nature, and show them inconsistent with our *a priori* ideas of the goodness of God. But religion is not a controversy of metaphysics; it is a question of utility, and if any religion is necessary, it must be of the diffusive, controlling, energetic kind. Whatever else the modern innovators may have discovered, they have certainly mistaken the wants, the principles, the nature of man. If they have misconceived of heaven, as much as we are sure they have misconceived of

this world, we hardly know which to pronounce their system—most dangerous or most false.

With respect to the literary merit of this oration, it is certainly not contemptible. The descriptions are glowing; the expressions are often very energetic. The writer has evidently formed himself on the model of Burke, whose manners he too closely copies to claim the merit of an original. Yet he copies well. The following paragraph will probably remind the reader of Burke's *architects of ruin*, and other contradictory expressions, by which he sometimes gives peculiar strength to his style.

"Happy, that our fathers enjoyed no such patronage; happy that they fell into no such protecting hands; happy, that our foundations were silently and deeply cast in quiet insignificance, beneath a charter of banishment, persecution, and contempt; so that when the royal arm was at length outstretched against us, instead of a submissive child, tied down by former graces, it found a youthful giant in the land, born amidst hardships, and nourished on the rocks, indebted for no favours, and owing no duty. From the dark portals of the star chamber, and in the stern text of the acts of uniformity, the pilgrims received a commission, more efficient, than any that ever bore the royal seal. Their banishment to Holland was fortunate; the decline of their little company in the strange land was fortunate; the difficulties which they experienced in getting the royal consent to banish themselves to this wilderness were fortunate; all the tears and heart-breakings of that ever memorable parting at Delfthaven, had the happiest influence on the rising destinies of New England. All this purified the ranks of the settlers. These rough touches of fortune brushed off the light, uncertain, selfish spirits. They made it a grave, solemn, self-denying expedition, and required of those who engaged in it, to be so too." pp. 50, 51.

After a glowing description of the May flowers approaching the shore of wintry desolation, a description which perhaps is too obvi-



ous to be supremely excellent, the orator proceeds with great eloquence to say,

"Shut now the volume of history, and tell me, on any principle of human probability, what shall be the fate of this handful of adventurers. Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes, enumerated within the early limits of New England? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures of other times, and find the parallel of this. Was it the winter's storm, beating upon the houseless heads of women and children; was it hard labour and spare meals;—was it disease,—was it the tomahawk,—was it the deep malady of a blighted hope, a ruined enterprise, and a broken heart, aching in its last moments, at the recollection of the loved and left, beyond the sea; was it some, or all of these united, that hurried this forsaken company to their melancholy fate? And is it possible that neither of these causes, that not all combined, were able to blast this bud of hope? Is it possible, that from a beginning so feeble, so frail, so worthy, not so much of admiration as of pity, there has gone forth a progress so steady, a growth so wonderful, an expansion so ample, a reality so important, a promise, yet to be fulfilled, so glorious?" pp. 54, 55.

Yet he is not faultless. He sometimes acts the philosopher and endeavours to raise refined reflections, on incidents too trifling to justify so much pomp and declamation. The mere fact that Congress have voted to repair Plymouth beach (see page 57, first edition,) throws the orator into raptures. Cicero did make a great deal of the replacing of Romulus's statue, *just when* the conspirators were led to execution,\* and Swift wrote some pious meditations on a broomstick. But Cicero was

\* See the third Oration against Catiline.

speaking to the populace, and Swift was writing to merryandrews, and neither of them are patterns for Mr. E. to follow. The whole paragraph seems to us to be a touch of the exquisite, and certainly it is exquisitely bad. Congress is called *the sovereign hand of this great confederacy of nations*, an expression which is worthy of being quoted in Pope's Bathos; and that after two centuries, the representatives of twenty-four free, sovereign, and independent states, among other local regulations, should happen to vote to repair Plymouth beach is truly astonishing! No doubt the young *Misses* of Boston, who have not the least particle of affectation, admired this passage very much; it is probably transcribed already into a hundred albums; and this spice of eloquence, as well as the evening ball, which followed it, may equally serve to convey to posterity an idea of the puritanical simplicity of the pilgrims.

In a man who has heard so much from German critics, of the *protasis* and *apodosis* of a sentence, we were a little surprised at the concluding paragraph.

"Could our comfortable homes have shielded you from the wintry air; could our abundant harvests have supplied you in time of famine; could the broad shield of our beloved country have sheltered you from the visitations of arbitrary power!" p. 61.

What next? The close seems to forget the beginning. This in a young sophomore would be censured. But *sunt Superis sua jura*. A professor of Greek must of course know English.

On the whole, this production is not without its literary merits. It is the work of a mind, which has much desire, and some power of being philosophic; of a taste which is chiefly prevented from being correct by something that seems like affectation. A popular orator is obliged to strain—he hardly can



be simple, especially if people come prepared to wonder. Mr. Everett fails in simplicity; he sometimes fails in perspicuity, yet, if the piece falls short of perfection, it certainly rises far above mediocrity. We say merely that it is not *superhuman*.

The oration delivered at Concord has the merit of being much more congenial to the occasion than the one last considered. It was spoken on political ground; on an anniversary calculated to turn the thoughts of both speaker and hearer into a political channel. We notice in the letter of request, which, according to due form, is prefixed to the pamphlet, that the orator has changed his designation; he has now become the Hon. Mr. Everett; the clerical gives place to the political character, and the academic shades are left for the noisy halls of legislation. This is all perfectly right. When a man proves himself to be a politician in spirit, it is certainly best he should become so in name. A *Jack of all trades* is no very promising character in any department of human life. When a clergyman enters the *cav-  
cus* he had better certainly drop the cassock.

Considering then the speaker in the light of a mere politician, the oration does no discredit to his character or his talents. We are surprised, however, to find him so much of a fatalist in the fourth page; and we would just suggest to him, that supposing his dilemma correct, it will not follow, if we exclude the agency of individual heroes, that affairs must proceed in an eternal chain, for there may possibly be such a thing in *natura rerum* as a superintending Providence. In the eleventh page he shows with what adroitness he can drop the

pedant; and believe, though once a professor of Greek, that all wisdom is not confined to Grecian philosophers and politicians. His narrative of the Lexington battle, for ought we know, may be more correct than other accounts. But with respect to this part of history we have long been tempted to ask—what is truth? All accounts of battles must come from the parties engaged, and they never see things with impartial eyes; the vanquished are too much mortified, the victors are too much elated, to tell the story *ὡς ἐγένετο*. It seems to be almost a satire of God himself on all military glory, that the deeds of warriors must always be seen through a cloud of exaggeration and falsehood.

In closing this review, the following thoughts (we hardly know why) cross our minds. What are the gratifications of ambition? What is their duration? What their amount? The laurels which the world twines around its favourites' brows come just in time to hide the death-throb within. Politicians may talk of perfecting human society, but, alas! while they are applying their plans, the world passes away. The good man is earth's best benefactor; the good man alone shall win lasting praise. We hope that Mr. Everett, amidst all his bright speculations, has deeply imbued his mind with this truth; and now that he is about to enter the public stadium, where emulation will be excited and temptation may be always at hand, we recommend to his notice a sentence from an old Greek book which we hope he has thoroughly perused. "Τί γὰρ ὠφελεῖται ἄνθρωπος, εἰὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;"

**LITERARY AND PHILOSOPHICAL INTELLIGENCE.****COLLEGIATE RECORD FOR THE YEAR 1825.**

**BOWDOIN.**—Commencement, first Wednesday in September. Graduates, 37; degrees of M. D. 20. The honorary degree of A. M. was conferred on the Rev. Samuel Greene and Rev. Asa Cummings, alumni of Harvard University: that of M. D. on Drs. Edward Reynolds and Luther Cary; that of D. D. on the Rev. William Jenks, of Boston.

**WATERVILLE.**—Commencement third Wednesday in August. Eleven young gentlemen received the degree of A. B. The honorary degree of A. M. was conferred on the Rev. Daniel Lovejoy and the Rev. John Tripp.

**DARTMOUTH.**—Commencement, third Wednesday in August. Graduates, 26. Honorary degrees:—The Rev. Charles Walker, Samuel Sparhawk, Esq., and Mr. Josiah Tucker, A. M. His Excellency Cornelius P. Van Ness, LL. D.

**MIDDLEBURY.**—Commencement, third Wednesday in August. Graduates 16.

**UNIVERSITY OF VERMONT.**—Commencement, second Wednesday in August. Graduates, 13. Honorary degrees:—The Rev. Micah Townsend, the Hon. George E. Wales, and the Hon. Isaac Fletcher, A. M. His Excellency David L. Merrill, Governor of New-Hampshire, and His Honor Elijah Paine, Judge of the U. S. District Court, LL. D.

**HARVARD.**—Commencement, third Wednesday in August. Graduates, 59; Doctors of Medicine, 11. The degree of D. D. was conferred on the Rev. James Kendall, of Plymouth, and the Rev. James Flint, of Salem; the degree of LL. D. on the Hon. Henry Clay, Hon. Judge Putnam, Hon. Asahel Stearnes, and Hon. John Wickham.

**WILLIAMS.**—Commencement, first Wednesday in September. The degree of A. B. was conferred on 19 alumni of the College, and the degree of M. D. on six students of the Berkshire Medical Institution; the degree of D. D. on the Rev. John Woodbridge, of Hadley, and on the Rev. Samuel H. Cox, of New-York.

**AMHERST.**—Commencement, fourth Wednesday in August. Twenty-three young gentlemen received the degree of A. B.

**BROWN UNIVERSITY.**—Commencement first Wednesday in September. The degree of A. B. was conferred on 48; the honorary degree of M. D. on Daniel Thurber, of Mendon, Mass. and that of LL. D. on His Excellency James Fenner, Governor of the State.

**YALE.**—Commencement, second Wednesday in September. The degree of A. B. was conferred on 68, and that of A. M. on 38, alumni of the College; the degree of M. D. on 25, of the Medical Institution. The honorary degree of M. D. was conferred on Thos. I. Wells, Roswell Abernethy, Gideon Beardsley, Chester Dewey, Rolly Dunghison, Colby Knapp, and Royal Ross; the degree of D. D. on the Rev. James Bennett, of Rotherham, England, and on the Rev. Samuel Nott, of Franklin; the degree of LL. D. on Col. Jared Mansfield, Professor in the Military Academy at West Point, and on the Hon. James C. Esten, Chief Justice in the Island of Bermuda.

**HAMILTON.**—The degree of A. B. was conferred on 23; that of D. D. on the Rev. Ezra Fisk, of Goshen, and that of LL. D. on Governor Cass, of Michigan.

For a record of the commencements of Union and Columbia Colleges, and Pennsylvania and Transylvania Universities, see our Number for September, and for the commencements of the University of North-Carolina, and the Western University of Pennsylvania, see No. for August.

**PHI BETA KAPPA ANNIVERSARIES.**

**ALPHA OF CONNECTICUT.**—*Yale.*—Hon. James Gould, Orator; Dr. James G. Percival, Poet.

**ALPHA OF MASSACHUSETTS.**—*Harvard.*—Rev. Mr. Frothingham, Orator; David H. Barlow, A. B., Poet.

**ALPHA OF NEW-HAMPSHIRE.**—*Dartmouth.*—Professor Charles B. Hadduck, Orator.



## APPOINTMENTS.

The Rev. Manton Eastburn, of New-York, has been appointed Professor of Languages in the University of Vermont, in place of the Rev. J. L. Robinson, who has resigned.

The Rev. Edward Hitchcock, A. M. has been appointed Professor of Chemistry and Natural History, and Jacob Abbot, A. M. Professor of Mathematics and Natural Philosophy, at Amherst College.

The Rev. John Hough, recently Professor of Divinity, has been elected Professor of Languages, and Edward Turner, A. M. Professor of Mathematics and Natural Philosophy, at Middlebury College.

Mr. Francis W. Gilmer is appointed Professor of Law in the University of Virginia.

Mr. William G. Goddard has been elected to the vacant Professorship of Moral Philosophy in Brown University, and the Rev. Romeo Elton to the New Professorship of Languages.

Mr. Denison Olmsted, Professor of Chemistry in the University of North-Carolina, has been elected Professor of Mathematics and Natural Philosophy in Yale College.

The corporation of Williams College have established a Professorship of Chemistry and Natural History, and appointed Professor Dewey to that office. Mr. E. Kellogg, late Professor of Languages, is appointed Professor of Mathematics and Natural Philosophy, and Mr. William A. Porter, of Catskill, is appointed Professor of Languages.

Professor Olds, late Professor in the Amherst Institution, and more recently Professor of Natural Philosophy in Franklin College, Georgia, has resigned that office, and Dr. Henry Jackson is appointed to supply the vacancy.

GENEVA COLLEGE.—At a meeting of the Board of Trustees of Geneva College, held on the 24th ultimo, (says the Geneva Gazette,) provision was made for opening the college on the 14th of September ensuing, under the superintendence and instruction of Daniel McDonald, D. D. as Professor of Languages and Antiquities, and Mr. Horace Webster, now Assistant Professor of Mathematics and Natural Philosophy at the Military Academy at West Point, as Professor in the same department of this college. The choice of President was deferred until the meeting of the trustees on the 5th of October, and in the mean time the government of the college is vested in a committee of the trustees.

REVIVAL OF THE COLLEGE AT NEW-BRUNSWICK —We understand, says the New-York Observer, that the trustees of Queens College, New-Jersey, have taken measures to revive that institution, and that application will be made to the legislature of New-Jersey, at its next session, to change its name from QTEENS to RUTGERS COLLEGE. The following gentlemen have been chosen to compose the faculty:—Rev. Philip Milledoler, D. D. President and Professor of Moral Philosophy and the Evidences of Christianity. Rev. John De Witt, D. D. Professor of Rhetoric, Belles Lettres, and Logic. Rev. Selah S. Woodhull, D. D. Professor of the Philosophy of Mind. Rev. Wm. C. Brownlee, D. D. Professor of Languages. T. Strong, A. M. (of Hamilton College,) Professor of Mathematics and Natural Philosophy.

Mr. Pickering's Greek and English Lexicon, now publishing at Cambridge, is printed as far as the letter Lambda, and is expected to be finished in about six months.

The edition of Stephens's Greek Thesaurus, which has been so long passing through the hands of Messrs. Barber and Valpy, will be finished this year.

HEIDELBERG UNIVERSITY.—The summer courses of lectures in this just-

ly celebrated university attract a large number of students. The theologians, *F. W. C. Umbreit*, and *H. E. G. Paulus*, explain, one the Book of Job, and the other the Epistles of St. Paul. *F. H. Ch. Schwartz*, so well known for his journal devoted to the subject of education, lectures on Christian morals. The whole number of courses in Theology is seventeen. In the department of Jurisprudence there are twenty-eight. Among the professors are *Thi-*



*baut* and *Zachariae*, names revered throughout Europe. In Medicine, twenty eight courses are delivered by ten professors; among whom is *Tiedemann*, who is universally esteemed. Philosophy, strictly so called, has but seven courses; but it embraces very numerous subdivisions, and a proportionate number of recitations; as, for example, in philology. The oriental languages are taught by *Umbreit* and *Hanno*. *F. Creuzer* explains the Roman Antiquities of *Dionysius Halic.*, and of *Tacitus*. *Boehr* occupies his scholars with *Pindar* and *Horace*; but the duties of the illustrious professor *Creuzer* are not confined to instruction in the languages. He develops likewise, the progress of the arts among the ancients. History is confided to the care of *Schlosser*, a highly respected historian. Two other professors assist him; *Mone*, the continuator of *Creuzer's* mythology, so far as concerns the northern nations, is intrusted with the history of Germany; and *Semer* gives the theory of statistics. *Schwans* and *Müller* are the professors of Mathematics and Astronomy. Finally, Natural History and Physics take up seventeen courses. *Gmelin* in Chemistry, and *Leonhard* in Mineralogy, are regarded as very scientific men. The sciences of government, politics, and commerce, are distributed into twenty courses, among which are several on rural economy and the management of forests. As to the Fine Arts, they are taught by particular instructors. The library, which is well furnished and well attended, is of great assistance to the studious youth that resort to this university.

*Rev. Enc. Juin 1825.*

**DENMARK.—UNIVERSITIES AND LEARNED SOCIETIES.**—Denmark has two universities: that of Copenhagen, with forty-nine professors, ordinary and extraordinary, and that of Kiel, with thirty-six professors. In the College of Soroc, founded by the celebrated Baron Holberg, the different branches of instruction are confided to fourteen professors or adjuncts. There are also in the different provinces a large number of royal colleges, or higher schools, not to mention the primary schools, the number of which is proportioned to the population of the country. In Copenhagen are three public libraries, the largest of which, the royal library,

contains more than 300,000 vols. In Copenhagen there are, besides an academy of chirurgery, with nine professors or adjuncts, an academy of fine arts, with twelve professors. Among the literary societies sanctioned by royal authority we may mention the Royal Society of Sciences, composed of fifty-five native or resident members, and sixty-six corresponding members, belonging to other countries. Also the Society for the Study of the National History and Language; that for Scandinavian Literature; the Royal Society of Medicine; that of the Veterinary Art; that of Rural Economy, founded in 1767; besides others, too numerous to be mentioned.

*Revue Encyc. Juin 1825.*

**PRUSSIAN UNIVERSITIES.**—The number of students in the Prussian Universities in 1824, was as follows:

At Berlin,	1,254
Halle,	1,119
Breslau,	710
Bonn,	526
Konigsberg,	303
Greifswald,	127
Munster,	284

Natives of Prussia,	3,477
Foreigners,	846

*Bulletin Universel.*

**POPULATION OF RUSSIA.**—The population of the whole Russian empire, including the kingdom of Poland, and the grand duchy of Finland, at the commencement of the year 1824, was estimated at 53,000,768 souls. The yearly increase is supposed to be 500,000. The last actual enumeration was in 1816.

**NEWLY DISCOVERED ORIENTAL SECTS.**—At a late meeting of the Royal Asiatic Society of London, a letter was read containing many particulars concerning the existence of a sect extended round Delhi, and called *Sad*. This sect, founded by a visionary enthusiast, pretends to have received a divine revelation about one hundred and seventy years ago. The doctrine and usages of these sectaries greatly resemble those of the Quakers. Their simple affirmation is likewise received in court, and takes the place of an oath. *Bhowanie Dos*, one of their chiefs, has given to *M. Tran* two works of this



sect, which he has presented to the society.

At the same meeting, the secretary read a communication from Dr. Morrison, on a secret association which has been but recently discovered, and which exists among the Chinese of Java Malacca, Penang, and other places. The name which they assume is equivalent to that of *triad*, in allusion to heaven, earth, and man, the objects of their veneration. They are represented as concealing dangerous and immoral designs under the mask of philanthropy. The same society, or a similar one under another name, existed under the reign of the late emperor, who persecuted it with so much animosity that according to the language of the imperial proclamation there hardly remained a single member to breathe the air under the vast canopy of heaven. It is now, however, more numerous than ever. Dr. Morrison imagines there is a certain analogy between the external signs of this society and those of freemasonry.

At a late meeting of the Calcutta Asiatic Society, the Rev. Mr. Mill communicated a notice of a Christian community in Persia, which is stated to have escaped the notice of European travellers. These Christians are said to occupy a small town near Tabreez, called Khosraven, but have churches and bishops at Jerusalem, Diarbeker, and Mousal. They are distinguished from other oriental Christians by their professing to be of Jewish descent, and by their forming an independent community, regulated by a patriarch and bishops unconnected with any other establishments. It is added, that there may be amongst them other peculiarities; but the information yet received is of an imperfect nature, and it was chiefly with a view to call attention to excite further inquiry, that the notice was communicated to the society.

ASIATIC RESEARCHES.—In the article on the state of oriental learning in France, published in our last Number, the writer alludes to the labours of M. Klaproth. The following "*Appreciation of the Asiatic Historians*" is the production of that author:

"The history of ancient nations naturally divides itself into three parts: 1. *Mythological*, which contains a portion of truth, enveloped in an impene-

trable veil of fables and allegories, commonly referring to astronomical periods, calculated at an early time, and subsequently transformed into dynasties of heroes. 2. *Uncertain History*, in which the facts are true, or at least are not improbable, and the personages real, but the chronology either unnoted or unascertained. 3. *True History*, in which the facts and the chronology are clearly recorded. This latter, however, begins but very late, among most Asiatic nations: it does so, generally, only when writing becomes prevalent—when the caste of the priesthood has fallen into decay, and science has risen to control the power of rulers.

Among the *Mohammedan* nations of Asia, viz. the Arabs, the Turks, and the Persians, religion has destroyed the whole of ancient history; agreeably to the principle, not only that whatever is not conformable to the Koran is untrue, but that it is even an impiety to believe it.

The real history of the Arabs scarcely advances to the fifth century of our era; it connects itself with the traditions of the Old Testament, and further on is lost in fabulous uncertainty. Even their own writers of sense reject most of the facts previous to Mohammed, from whose time their history may be said to begin.

Persia was conquered by the Arabs during the seventh century, and subjected to the Mohammedan religion. The fire-worship was destroyed, and with it almost all the historical records of other dates. The history of the *Sassunides*, the last dynasty of the Persians, from the year 227 to 651 of Christ, has been preserved in some state of purity by the indigenous writers, although its chronology is not very certain, and the facts are of little importance. The Mohammedan history of the Parthian and Persian dynasties, from the death of Alexander till about the third century of our era, is a mere list of kings, and that very imperfect, unaccompanied by any chronology. Nor do we find among the Greeks any thing like satisfactory information concerning that period.

The history of the Persian sovereigns, from Cyrus to Darius or Alexander, is entirely disfigured by the native writers, and completely deficient in dates. Thus they make Alexander a



son of Darius, and of a daughter of Philip of Macedonia, who, after having been married to Darius, was sent back to her father, owing to the badness of her breath. Previous to Cyrus, they place the mythological dynasty of the *Pishdadi*, which begins with *Kaioomarath*, who is taken by some for Adam, by others for Noah, and by others again, for a grandson of Shem.

The almost exclusive source of those histories is the great poem of *Firdusy*, *Shah-naméh*, which was composed about the beginning of the eleventh century of our own era, and for which the author pretends to have consulted the books of the fire-worshippers and of the Greeks. But, nevertheless, the native Persian history is as irreconcilable to the latter, as it is with the few uncertain historical remains that are met with in the books of the Parsi in India.

The nations of the Turkish race who have embraced the Mohammedan religion, and with it the use of the Arabic characters, have no dated historical monument previous to that period. The annals of the various dynasties which they founded in Persia, Asia Minor, and Egypt, were for the most part composed in Arabic or Persian, by natives of those countries; and only the Ottomans, now reigning in Constantinople, possess historical works in their native language.

During the reign of Gazan Khan in Persia, at the end of the thirteenth, and at the beginning of the fourteenth centuries of our era, *Khodja-Rashid* wrote, by his orders, a history of the Mongol nation, founded, on one hand, on the ancient Mongol documents then in the archives, and, on the other, on the traditions still current among people. This is the *Djama'a Attavarikh*, an extremely valuable work, which is the only source from which subsequent Mohammedan writers have drawn their information respecting the Mongols, Turks, and Chinese. Unfortunately, however, the author, like all other historians of his religion, could not avoid mixing up with his Mongol materials the Hebrew traditions that are received by the Mohammedans; and the result is a universal confusion, which makes the work nearly useless for history. *Aboul Ghazi Bahadoor Khan*, who in 1663 made a Turkish extract of *Khodja-Rashid's* work, and continued it in an abridged form, has increased this confusion still more.

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His work, however, of which there are two bad translations, is trust-worthy in all that concerns the history of the Turco-Mohammedan dynasties.

Among the few Turkish tribes who are not Mohammedans, and who have remained in their ancient seats in Asia, no historical document whatever exists, at least none of which we have any knowledge.

Among the Hindoos, religion has destroyed every historical monument. Considering this life as but a transitory period of pain and trials, they regard its events as unworthy of being preserved. Plunged in the contemplation of mysterious formulæ, all their efforts are directed by a total annihilation of all moral faculties, to carry back their spirit into the bosom of the Universal Soul from which it emanated. This is the cause why the English have not been able to discover in India any historical work written in the primitive language of the country; for the histories of the Mohammedan dynasties which have reigned in the country, are written, for the most part, either in Persian or the Hindostanee. Some of the Hindoo epic poems, such as the *Mahabarata* and the *Ramayana*, have some historical subject for their basis; but it is so enveloped in fable, and their chronology is so defective, that with the utmost labour nothing can be obtained from them but a few bare conjectures. They speak, however, evidently, of some conquerors who had come from the north, and gradually driven the aborigines of the Peninsula, who were probably of the negro race, before them, till they compelled them to take refuge on the island of Ceylon. These conquerors are incarnations of the divinity, who descend from the Himalaya mountains, subduing giants and evil genii. Their astronomical tables, as has been lately proved, are of a comparatively recent period.

There are, however, some very pure sources from which a Hindoo history and chronology might be drawn, viz. the innumerable ancient inscriptions which are found in all parts of the country. They have, for the most part, been collected by the late Colonel Mackenzie, and are now in the hands of the East-India company. A publication of them would be more valuable than of all the *Vedas* and *Pooranas* taken together, of which a few specimens are sufficient to give us an opinion. The same observa-



tions, that I have just made on the historical chasm among the Hindoos, may be equally applied to all the nations who have embraced their religion, unless where its effects were counteracted by Chinese civilization. The Tibetans, however, seem to have historical documents, as high as the beginning of our era. At that period, the religion of *Buddha* was introduced into Tibet, and with it the art of writing, without which history is impossible. But the history of a nation so secluded as the Tibetans, between their steep mountains and deserts, would be of little interest to the general history of the human race, were it not that Tibetan priests introduced their religion among the savage nations of modern Asia, and thus humanized a set of barbarians. Thus, Tibet has, by a purified branch of the religion of Hindostan, tamed the character of the Mongols, formerly the ravagers of the world. It is true that the worship of *Buddha* had spread before to *Kashgar*, *Khotan*, and other countries of central Asia; but the invasions of the hordes coming from the East, and subsequently the progress of Islamism, had caused it to disappear from among them again.

On first glancing upon the map of China, we shall be led to suppose that a country so completely detached from the rest of the world, must also of necessity stand isolated with respect to the history of mankind. But what must therefore be our surprise on discovering, in the historical works of that country, and there alone, the key to the great events to which Europe is indebted for its present social organization, *viz.* the great migration of the nations.

The art of writing seems to have been known in China at the foundation of the monarchy: at least there exist inscriptions of the eighth century B. C. without speaking of the monument of *Yu* which is thought to be much more ancient, but which is, perhaps, only the copy of an older one, subsequently lost. At the very earliest periods, it was the practice of the sovereigns of China to have put on record every remarkable event that passed under their reign, as well as the speeches which they addressed to their officers of state, or those that the latter addressed to them. They likewise collected the laws, regulations for the religious rites and court ceremonies, ancient poems, &c. Con-

fucius made a digest of these materials, and threw them into a more connected form; thus he composed a regular history of China, from *Yao* who lived 2,557 years B. C., down to his own time, and called it *Shoo-king*. In the *Shee-king* (book of poetry) he arranged all the ancient songs, according to their chronological order; in the *Lee-kee* he gave an account of all the public ceremonies; and in the *Yo-king* one of the music of his time. He accompanied the mysterious lines of *Foo-hee*, and their equally absurd ancient explanations, with a commentary, in a work called *Ee-king*, (the book of alterations). He also published a meagre chronicle of the country of *Loo* (now the province of *Khan-toong*) under the title of *Tshun thsee aoo* (spring and autumn) including a period from the year 723 to 479 B. C.

The government of the two first dynasties that reigned in China, from the year 2205 till the year 1122 B. C., was that of a pure monarchy, and the whole of the present empire subject to one monarch. The bad conduct, however, of the last monarch of the second dynasty, created a general revolt. He was deposed by *Woo-Wang*, who founded the third dynasty of *Tsheoo*, which lasted till about the middle of the third century B. C. *Woo-Wang* changed the form of government, by dividing the greater part of the country among his adherents, and thus introducing a feudal system for that of a pure monarchy. As long as the emperors were strong, their power was tolerably secure; but from about the eighth century B. C., the imperial power began to sink, and the country became distracted by the constant wars which about twenty princes, who had become nearly independent, waged against one another. The princes of the house of *Thsin*, however, at last obtained the superiority, and after having subdued all the other minor states, they also put an end to the dynasty of *Cheoo*, and again reduced the whole empire under one sovereign. All those petty states, however, had their histories and chronicles, which offered materials sufficient for a universal history of the empire.

*Khee hooang tee* of the new dynasty of the *Thsin*, had constantly to contend against the pretensions of the grandees of the state, who, founding their rights on the historical records of the country, pressed him to restore their feudal



rights, which his house had usurped. Teased by their importunities, he at last ordered the burning of all the ancient works of history, especially the *Shoo-king* and *Shee-king* of Confucius. In a country, however, in which writing was then so generally diffused, it was impossible but that some portions of history must have been saved from the general wreck. The dynasty of the *Thsin* terminated soon after the death of the above monarch, about two centuries B. C. It was succeeded by that of the *Kan*, one as powerful as the former, and which, like it, kept the empire undivided; and when time had still more fortified their power, by casting the feudal times of the *Tsheoo* into oblivion, they had the confidence to order the restoration of the records which had appeared so dangerous to their predecessors. By dint of researches, a few fragments of the above-mentioned works of Confucius were discovered. It is the custom in China, even now, for persons who pretend to the title of scholars to learn them by heart, either in parts or entirely. Thus an old man, born under the *Thsin*, was found, who remembered the whole of the *Shoo-king*, which was re-written under his dictation; and having been compared with the MSS. that had been found, formed the work of that name now in existence. In the same manner the other works were restored, more or less perfectly. Moreover, the history of the *Thsin*, as well as that of some minor states, from the period of the *Tsheoo*, had remained unimpaired. And with a view of perfecting the history of the empire still more, the emperor *Woo-tee*, who reigned at that time, about 100 years B. C., offered rewards for the production of any ancient MSS. which were carefully digested by *Szu ma Tan*, and finally published in the shape of a complete history, by his son *Szu ma Thsian*.

His history begins during the reign of *Hooang-tee* about 2,637 years B. C.: however, previous to the ninth century B. C., it is all a mass of confusion. The documents to which he refers frequently disagree with one another; and it is but about the eighth century B. C. that his chronology is no longer at variance with itself.

For this reason I date the uncertain history of China from the first year of the first cyclus (2,637 years B. C.,) and the certain history from 782 before the

same epoch. It has been continued under every dynasty that has reigned there since *Szu ma Thsian*; and it has been the practice never to let the authentic annals of a reigning family appear till after its extinction. Their collection now consists of twenty-two different works, containing not only the history of the emperors and princes, but likewise their geography, statistics, laws, and the lives of their great men. It is composed of sixty large volumes, and comes down to the middle of the seven-teenth century, the time when the present dynasty began to rule.

Some writers subsequent to *Szu ma Thsian*, not content with the antiquity he gives to their nation, collected all the traditions and fables respecting sovereigns and heroes of antiquity, with which they carried the history of the empire to upwards of 3,000 years B. C. In addition to this a mythological history was forged about the beginning of our era, carried up to 2,276,000 years or as some assert, to 3,276,000 years. This absurdity was reduced into a system during the ninth century, and placed at the head of the history of China, under the title of *Wae-kee* or *that which is beyond history*, which clearly shows that they lay no great stress on its authority.

The history of Japan begins with the founder of the dynasty of the *Dairee*, 660 years B. C. Before that period, the Japanese writers give a list of the first three Chinese dynasties, (these people having received their civilization from the Chinese,) and of that of *Too-hee* and his successors, which is still more ancient; and, before that, they have a fabulous mythology as absurd as that of the Chinese.

The nations of Central Asia have no historical records whatever. Those which have been written by the *Turks*, *Toungausians*, and *Mongols*, during the periods of their splendour, were composed in Chinese or Persian, and are incorporated in the histories of those countries. The *Mandshoos*, who now rule in China, are scarcely in possession of any fables respecting their origin previous to the sixteenth century. It is the same with the *Mongols*, who, during the middle of the thirteenth century, formed an immense empire, and whose annals do not mount to above a century beyond that epoch.

The annals of the *Armenians* comprise a period from the year 2,107



B. C., till the year 1080 A. C., when the nation was dispersed. Unfortunately, however, we are yet but little acquainted with the literature of Armenia, although it is very probable that many MSS. that would throw a great light on the history of anterior Asia are hidden in the convents of the country.

The *Georgians* have several historical works, the most valuable of which is that which King *Vakhtang V.* caused to be extracted from the archives of the convents of *Mzkheta* and *Ghèlathi*, in the beginning of the eighteenth century. The certain history of the country, however, only reaches to the third century B. C. whilst their uncertain history advances to the fifteenth.

The present essay is merely to point out the value of the native records of the different nations of Asia. It shows, as I think, evidently, that the hope of finding in the histories of the Asiatics more materials for the early history of man, than are found in the books of Moses, among the Babylonians, Egyp-

tians and Greeks, is too presumptuous, with some exception, perhaps, of the Chinese; whilst there is no doubt that from the third century B. C. downwards, much information towards perfecting universal history may be obtained in Asia.

The following table will show at one glance the respective antiquity of the *certain* history of the different nations enumerated:

Arabs . . .	5	} Centuries after Christ.
Persians . .	3	
Turks . . .	14	
Mongols . .	12	
Hindoos . .	12	
Tibetans . .	1	} Centuries before Christ.
Chinese . . .	9	
Japanese . .	7	
Armenians . .	2	
Georgians . .	3	

I conclude these observations by adding, that the uncertain history of even the most ancient nations, such as the Chinese and Hindoos, does not go much beyond 3,000 years before our era, or about the time of the deluge.

## (NEW PUBLICATIONS.)

### RELIGIOUS.

**THE doctrine of Friends, or Principles of the Christian Religion, as held by the Society of Friends, commonly called Quakers.** By Elisha Bates. Baltimore.

**A Discourse delivered at Princeton, Aug 23, 1825, before the Princeton Female Society for the Education of Female Children in India.** By Ashbel Green, D. D. Philadelphia. A. Finley.

**Prayer and Sermon, by John Potts, Pastor of the Methodist Episcopal Church, Trenton, New-Jersey; July 10, 1825. Taken in Short Hand** By Marcus T. C. Gould, Stenographer. Philadelphia. 8vo. pp. 22.

**An Address pronounced at Worcester, Mass. on the 4th of July, 1825, being the forty-ninth anniversary of the Independence of the United States, before an assembly convened for the pur-**

pose of celebrating this event religiously. By Samuel Austin, D. D. 8vo. Worcester. William Manning.

**Familiar Sermons.** By Asa Rand, Editor of the Christian Mirror, and lately Pastor of the Church in Gorham, Maine. 12mo. pp. 393. Portland, Maine.

**A Century Sermon, delivered at Hopkinton, Mass. on Lord's Day, December 24th, 1815.** By Nathaniel Howe, A. M. Pastor of the Church. Third edition, with Notes, revised and corrected. 8vo. pp. 82. Boston. Crocker & Brewster.

**A Treatise concerning Heaven and its Wonders; also concerning Hell; being a relation of Things seen and heard. Translated from the Latin of Emanuel Swedenborg.** Second American, from the sixth English edition. 1 vol. 8vo. Boston. Cummings, Hilliard, & Co.

## MISCELLANEOUS.

Memoir of Catharine Brown, a Christian Indian of the Cherokee Nation. By Rufus Anderson, A. M. Assistant Secretary of the American Board of Foreign Missions. Second edition. 18mo. pp. 144. Boston. Crocker & Brewster.

Geographical Questions for the use of Schools, adapted to the Maps and Charts in most common use. 18mo. pp. 54. Middletown, Ct. E. & H. Clark.

View and Description of the City of New Orange (now New-York) as it was in the year 1673; with Explanatory Notes. By Joseph W. Moulton, Esq. with an Engraved View of the City at that period. New-York.

Trial of Moses Parker, James Buckland, Joseph Wade, William Walker, Cornelius Holley, Abraham Potts, and Noah Doremus, on an Indictment for the Murder of David R. Lambert, on the 3d of June, 1825, at a Court of Oyer and Terminer, held in and for the city and county of New-York, on the third Monday of June, 1825, before the Hon. Ogden Edwards, Judge of the First Circuit. 8vo. New-York. H. Spear.

The Mathematical Diary. No. III. New-York. J. Ryan.

On the Aim of the Order of the Freemasons. Translated from the German by —. 12mo. Albany. E. & E. Hosford.

Memoir read before the Historical Society of the State of New-York, December 31, 1816. By E. Benson. Second edition, with Notes. New-York. Wilder & Campbell.

An Address delivered at the opening of the Tenth Exhibition of the Ameri-

can Academy of the Fine Arts. By Gulian C. Verplanck. Second edition. 8vo. pp. 52. New-York. G. & C. Carvill.

Journal of the Academy of Natural Sciences of Philadelphia. Vol. V. No. II.

An Address in Commemoration of the Battle at Fryeburg, delivered May 19, 1825. By Charles S. Davies. 8vo. pp. 64. Portland. James Adams, jr.

An Oration, pronounced at Cambridge, before the Society of Phi Beta Kappa, August 26, 1824. By Edward Everett. Fourth edition. 8vo. pp. 67. Boston. Cummings, Hilliard, & Co.

First Annual Report of the Albany Institute. Presented July 1, 1825. 8vo. pp. 8.

Addresses delivered at Oxford, Ohio, on the 30th of March, 1825, at the Inauguration of the Rev. Robert H. Bishop as President of the Miami University. Published by order of the Board of Trustees. Hamilton, Ohio. James B. Camron.

Address delivered before the citizens of N. Yarmouth, on the anniversary of American Independence, July 4, 1825. By Grenville Mellen. 8vo. pp. 20. Portland. D. & S. Paine.

Remarks on the Disorders of Literary Men, or an Inquiry into the Means of Preventing the Evils usually incident to Sedentary and Studious Habits. 12mo. pp. 92. Boston. Cummings, Hilliard, & Co.

Plan of a Seminary for the Education of Instructors of Youth. By Thomas H. Gallaudet, Principal of the American Asylum for the Education of the Deaf and Dumb. Boston. Cummings, Hilliard, & Co.

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**RELIGIOUS INTELLIGENCE.**
**MISSIONS OF THE AMERICAN BOARD.**

From the Missionary Herald.

**MALTA.**—Those who remember how much violence was occasioned in different portions of the Catholic Church, by the salutary influence of Luther and his associates, will not be surprised that acts of violence should be excited by the same kind of influence at the pre-

sent day; nor will such acts be regarded as of a disheartening character.—The following notices are from letters written by Mr. Temple to the corresponding secretary. The letters are dated April 20th and 21st.

Since I last wrote you, a serious event has happened in this island. About 3 weeks ago, the Rev. Mr. Kneeling



(Wesleyan missionary) and wife were driven from their house by a furious Maltese mob. The mob assembled twice on the same day before his house, and was in both instances dispersed by a military guard, which was stationed not far from his door. It was judged that not less than two hundred persons were assembled, who threw stones with such violence as to break almost every pane of glass in his house, and materially to injure the doors. A soldier was knocked down by a stone, that struck him while endeavouring to disperse the rioters; but neither Mr. nor Mrs. K. were injured.

There is much reason to suppose that this affray happened in consequence of some inflammatory remarks, made by a priest a few days before, against the methodists, as they call us all.

Mr. K.'s house was at Burmola, on the other side of the great harbour. He now resides in the city of Valetta, but continues his meetings at Burmola, as before. We are on terms of the most Christian intimacy and friendship. I often preach for him, and he in my house.

Mr. Temple states, that Dr. Naudi, by renouncing the Catholic faith has brought much odium upon himself, and incurred no small degree of contumely from his former friends and supporters.

He has just drawn up the reasons which induced him at last to adopt a step which, to all his relatives and countrymen, appears so extraordinary. I hope this will be published and circulated for the benefit of his countrymen and others.

The pope is straining every cord in all directions against the Bible cause. So much hostility has not been manifested against this cause, probably, since the Reformation, as at this day. The anathemas of the priests have been pronounced against our tracts; but this is of little moment, since the blessing of God, as I trust, is upon them.

I see abundant evidence, that the few Christian missionaries stationed in the Mediterranean are increasing in zeal, and extending their plans and labours for the enlargement of our adorable Redeemer's kingdom. That the enemies of this sacred cause should be roused to a correspondent activity, is an event that may well be anticipated. Perhaps he might not be entitled to the character of a dreamer, who should

predict some awful explosion within the kingdom of the Beast, at no distant period; for there is heard a hollow rumbling sound at present, which seems to indicate the approach of a volcanic eruption.

Mr. Wilson has just returned from a tour in the Morea, where he sold and distributed more than four hundred Greek Testaments, about one hundred of the Pilgrim's Progress, (in modern Greek,) and several thousand tracts; and might have disposed of twice that number, but his stock was out before he had half finished his tour.

A short time ago, I sent several thousand Greek and Italian tracts to the Greek islands, by the Rev. John Hartley. To-day he has sent for more. I hope that, by the blessing of God, we shall be able to make some good impression upon the inhabitants of Greece, at this deeply interesting period of their existence. They seem convinced of some of their errors, and are desirous of a reform. I hope they will not stop, till all the branches of superstition and idolatry are pruned from their church.

Under date of May 19th, Mr. Temple writes:

I am printing a tract entitled, "The Novelty of Popery," in Italian. Mr. Jowett has just got ready for Syria a tract in Arabic, containing the Ten Commandments, the Lord's Prayer, and the Sermon on the Mount, which will be forwarded by the first opportunity. We are likely to find the means of circulating tracts in Italy.

Five missionaries are expected here from the Church Missionary Society, to be stationed in the Mediterranean. The Wesleyans contemplate a mission at Alexandria and Cairo immediately. A missionary for the former is daily expected here, on his way to that city.

By a letter from Mr. King, I learn that he is about to leave Syria, with the intention of visiting Constantinople and Greece. He hoped to be at Smyrna by or before the middle of June, where he wished me to send some Greek tracts for him. His letter was dated at Jaffa, whence about the middle of March he, together with Mr. Fisk, were on the point of setting off for Jerusalem, not without the expectation of meeting many difficulties in the holy city. The Firman had prevented their doing much in the distribution of the scriptures, and this induced them to



try more earnestly to do good by preaching; but the Roman Catholic priests opposed them with great violence. This seems to be their hour, and the power of darkness.

Mr. T. mentions the receipt of five hundred and ninety-one francs, subscribed in France for the benefit of the printing establishment at Malta.

BEYROOT.—Mr. Goodell, in a communication dated as late as Feb. 2d, says, "Had I removed to Sidon, as I thought seriously of doing before engaging my present instructor, I should have met with much interruption, and should perhaps have been obliged to return to Beyroot, in consequence of the war between the princes of mount Lebanon. My situation in other respects would have been much less eligible than it is at present; and the worthy man, whom a kind Providence seems evidently to have placed in my family for some special benevolent purpose, would, in all probability, have been lost to the church.

"Signor Garabet is truly my companion and friend, and, could I but see evidence that his soul was thirsting after God, he would be indeed a brother beloved. His wife, also, possesses three qualities which are extremely rare in Syria, viz.: modesty, silence, and neatness. Mrs. Goodell is teaching her to read Arabic. I do not recollect to have seen a single female in this country who could read, except those instructed by ourselves. In religious discussions, which we have with those who occasionally visit us, Signor Garabet is very useful. If I tell them that such a thing is contained in the word of God, they will perhaps contradict it; or say it may be so in the English Bible, but it is not in theirs; but if he tells them that it is even so, no one ever disputes it. If I tell them of the wickedness of their spiritual guides, they deny that what I say is true; and seem to ask how I, being a stranger, should dare to make such assertions: but when he represents the wickedness of their priests in the most glowing colours, and tells them of abominations which I never dreamt of, they know that he is perfectly acquainted with the whole system of hypocrisy, bribery, treachery, and falsehood, and, shrugging up their shoulders, acknowledge that many of their religious teachers

are indeed men of vile characters. What makes him still more valuable is, that he is very pleasant in his manners, and seldom gives offence.

"I have recently commenced giving public religious instruction to the beggars. Nearly a hundred come every Wednesday and Saturday morning for bread. As I dare not admit so many into the house at once, both on account of their disposition to plunder, and on account of the diseases with which many of them are afflicted, I take the Bible under one arm, and a basket of bread under the other, and, with my faithful archbishop by my side, go out and stand by the well of water. Many assemble from the neighbouring houses, some to draw water, and others to hear what is said. The beggars are all made to sit upon the ground, and to keep silence while I read a portion of the Holy Scriptures to them, and Signor Garabet addresses them on the subject of religion. After this, we distribute the bread, and send them away in peace. They are literally "the poor, the lame, the halt, and the blind;" and their external appearance is but a faint image of their moral wretchedness.

"It will be no matter of surprise, if the priests should hire a band of soldiers to come and disperse the multitude, or should resort to other measures to defeat our benevolent designs. In this country we have to hope for the best, prepare for the worst, and be as active in inventing good things as our enemies are in inventing evil things."

SANDWICH ISLANDS.—The journal of Messrs. Stewart and Richards. at Lahinah, gives the following account of the superstitious alarm of the natives in consequence of an eclipse of the moon:

Last night there was a beautiful and almost total eclipse of the moon. The family had just retired to rest, when an alarm was given by the natives in our neighbourhood. Loud and lamentable wailings were heard in various directions, while the half-suppressed and plaintive murmurings of those who with hurried footsteps passed to and fro, gave equal indications of something new and melancholy. Hearing Stephen's voice in the yard, we, without rising, inquired the cause of the agitation, and were answered that "the people thought *the king was dead, because the moon was*



*dark.*" This was the first information we had of the eclipse; and, on looking out, at once saw the sublime but innocent cause of the alarm. Considerable numbers had gathered round our fence, and we heard nothing but the exclamations, "*mahuia, mai, mai, nui,*" (the moon is sick, very sick,)—" *mahina pupuka—pupuka no!*" (an evil moon—evil indeed!)"—" *Ua pau ka mahina, i ke akua,*" (the gods are eating up the moon,) &c. &c., uttered in tones of deep anxiety and distress. All agreed in considering it an omen of great calamity to the nation. The king had died at sea, or would so do; or the prince, princess, one of the queens, or some member of the royal family, would soon be dead: for the moon had formerly appeared just so, before the death of several great chiefs! A young Englishman, of considerable intelligence and nautical information, residing with Krimoku, told us this morning that he attempted to explain the cause of the phenomenon to the chiefs, who manifested some anxiety, and assured them that it was no intimation of evil to any one, and a thing perfectly understood by all enlightened people. They seemed rather skeptical, however, and, as an insurmountable objection to the truth of the rotary motion of the earth, pointed to the opposite island, and said, "The world cannot turn round, for Ranai always remains exactly there!"

While we pitied their ignorance and superstition, we could not but be amused by many of their ideas and expressions on the subject. The more enlightened, both chiefs and people, have some correct impressions of the matter, and have made great sport of the credulity of others, calling them "*ka poe naau po,*" the dark-hearted party."

In reference to *schools*, Messrs. S. and R. say, under date of February 2: "The chiefs have lately, for the first time, manifested a special desire to have their immediate followers instructed. Indeed, till within a few weeks, they have themselves claimed the exclusive benefit of our instructions. But now, they expressly declare their intentions to have all their subjects enlightened by the *palapala*, and have accordingly made application for books to distribute among them. In consequence of this spirit, we have to-day been permitted to establish a large and regular school among their domestics and dependents. We have

always had several scholars at the establishments of different chiefs, amounting in the whole, perhaps, to fifty individuals, under regular tuition; and Mrs. Richards, Mrs. Stewart, and Betsey Stockton, besides instructing the boys in our families in their own language, have daily taught a few persons in English at our houses. But we have never till to-day had a regular, systematic school, except with the chiefs, and the special favourites in their respective trains. The school formed, was entirely from the household of the young prince; and was held in a neat and spacious house prepared by him for the purpose. The names of twenty-five boys and young men were entered as scholars. The young chief himself presided as head of the school, under our superintendence. Stephen Pupuhi attends as an assistant teacher, and opens and closes the school, both in the morning and afternoon, with prayer."

A few days later, the missionaries write: "We have the happiness of stating that, in addition to the school of the young prince, each of the chiefs now has one similar, under his special superintendence. The number of schools thus formed is ten, including in the whole, nearly one hundred and fifty scholars. Applications have been made for the institution of several more, and we soon expect to have at least three hundred persons under regular tuition in this district."

A letter recently received from one of the missionaries by the editor of the Methodist Recorder contains the following facts in relation to the Islands, generally:—"From the time of the arrival of the missionaries in 1820, to the date of the letter, (November 29th, 1824,) 1,600 children have been taught to read, and of these, 1,000 can read with facility and understanding. Not less than 1,000 have been taught to write, and of these, 600 or 700 are capable of writing fair and intelligible letters to one another. Thousands are waiting only for books and teachers, to be added to the number to be instructed."

There are six chapels already erected, in which from 1,600 to 1,800 natives assemble every sabbath to listen to the preaching of the gospel in their native tongue;—their weekly lecture, and prayer, and conference meetings, are also well attended; and many of the natives, by their conversation and de-



portment, give evidence of a change of heart and life.

Other letters mention the recent formation of two associations by a respectable number of officers of ships which frequent those islands, viz.: "The Marine Union for the Suppression of Intemperance," and "The Tabu Association for the Prohibition of Immorality." The object of this latter society is the prevention of debauchery, a vice which, to an awful degree, has been the scourge of those islands, and of the ships which visit them.

**MADAGASCAR.**—Those who are conversant with missionary operations will remember that the London Missionary Society commenced in 1820, a mission in this Island at Tananarivou. Tananarivou is situated in the interior of the Island, and is the seat of the king Radama's palace. A letter from Mr. Griffiths, one of the missionaries at this station, dated Sept. 3, 1824, gives the following very interesting facts.

I have the pleasure to inform you, that this Mission has never worn a more promising aspect, than it has since last May. The King continues his protection to us, and gives us encouragement to labour with assiduity. We have 22 schools established since last April, under his Majesty's patronage, wherein more than 2000 children are instructed. Our first scholars, who teach at the different villages, are much more capable of teaching than I expected; their ardent pursuit after knowledge and their unceasing assiduity in communicating instruction to others, afford us great satisfaction and encouragement. Those villages that have above eighty scholars, have four teachers, two to teach every other week by turns, while the other two are learning in town; so that they are one week learning and the other teaching. The scholars, both in town and the country, have learnt almost the whole of a large catechism of Dr. Brown's, which I have translated and formed for the use of the schools, and to which I have added several questions and replies concerning the Creation, the Moral Law, the Saviour, and the future state. The progress of our pupils, is very encouraging, in the knowledge of the Word of Salvation.

I have a chapel built annexed to my house, with a gallery which will contain more than 1000 hearers.—Mr.

Jones and myself preach by turns, when we are in town, one in English and the other in Malagash. About two months ago, Mr. Jones and I commenced visiting the villages where schools are established, to preach and catechise; we go by turns every Sunday. We have thronged congregations on the Sabbath; our chapel in town is crowded, and the doors and windows lined. We have three or four, and sometimes 5,000 hearers in town, and often 2 or 3,000 in the country, besides the assembling of three or four schools. We catechise them first, and then we sing and pray and preach, often in the open air. We ask them to repeat what they remember of the sermon, and we propose to them any question that may occur to us. The talents they display on these occasions, would put many a one in England who has been hearing the gospel of twenty years standing to the blush.

Mr. Jeffreys is settled at a village in a populous district about twenty miles to the east of us, and has about sixty scholars under tuition. We have furnished him with the catechism, and portions of the scriptures translated, as we have also Mr. Canham and Mr. Rowland.

Mr. Canham is settled at a village in a populous district, about twelve miles to the west of us, and has about 110 scholars under tuition, besides the superintendence of his apprentices to carry on his trade. Mr. Rowland is settled about fifteen miles to the southward, in another populous village, and has more than 100 scholars, together with a few apprentices to teach his trade.

Every thing is going on at present in union and peace. Notwithstanding, however, the pleasing aspect the mission wears, we have great prejudices and superstitions to encounter. The tenacity of the natives to rank and caste, and the manners and customs of their forefathers; their numerous idols, which we did not know much of till lately, when we began to preach against them; their mode of sacrificing to obtain good, and take away evil, all these prejudices and superstitions (though the youths who are instructed laugh at them) present formidable obstacles to our efforts. We are convinced more and more of the necessity there is of divine influence, to bring sinners to the knowledge of the truth, as it is in Jesus. May the breath come, and breathe upon these slain that they may live.



## DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

*In the month of August.*

To the American Board of Com-

missioners for Foreign Missions, \$2,284.80. To the United Foreign Missionary Society, \$563.87. To the American Bible Society, \$5,059.36.

**ORDINATIONS AND INSTALLATIONS.**

June 29.—The Rev. DANIEL W. LATHROP, over the Presbyterian Church and Congregation in Elyria, Ohio. Sermon by the Rev. Stephen J. Bradstreet, of Cleaveland.

June 29.—The Rev. SAMUEL G. TENNEY was installed Pastor of the Congregational Church in Lyndon, Vt. Sermon by the Rev. Simeon Parmelee, of Westford.

Aug. 8.—Rev. JOHN S. WILSON (installed) Pastor of the Church at Fairview, Geo. Sermon by Rev. A. Church.

Aug. 12.—The Rev. HENRY CURTIS, over the Baptist Church in Windsor, Broome county, N. Y. Sermon by Elder John Smitzer, of Bethany, Penn.

Aug. 31.—The Rev. SWAN LYMAN POMROY, to the pastoral care of the First Congregational Church in Bangor, Me. Sermon by the Rev. Dr. Payson.

Aug. 31.—The Rev. WILLIAM C. FOWLER, over the Second Congregational Church in Greenfield, Mass. Sermon by the Rev. Professor Fitch, of Yale College.

Aug. 31.—The Rev. WILLIAM ELY was installed Pastor of the Church in North Mansfield, Conn. Sermon by the Rev. Dr. Nott, of Franklin.

Sept. 1.—The Rev. HORATIO FOOTE, over the Union Presbyterian Church in Kingston, Upper Canada. Sermon by the Rev. Dr. Perrine, of Auburn.

Sept. 7.—The Rev. SETH CHAPIN was installed Pastor of the Presbyterian Church in Hunter, N. Y. Sermon by the Rev. S. Woodbridge, of Greenville.

Sept. 14.—The Rev. SAMUEL H. PECKHAM, over the Congregational Church in Gray, Maine. Sermon by Professor Smith, Bangor.

Sept. 14.—Rev. JOHN SHERER, over the Presbyterian Society in Litchfield, N. H.

Sept. 19.—The Rev. OREN HYDE was ordained at Bridgeport, Con. to the work of an Evangelist. Sermon by the Rev. Mr. Merwin, of New-Haven.

**PUBLIC AFFAIRS.****EUROPE.**

FRANCE has opened her ports to ships from Colombia and other independent countries of South America, but with a provision that they shall not hoist their own flags. This measure ill accords with her principles as the protectress of Spain and a member of the Holy Alliance. It is a measure however which is not unexpected; it has all along been apparent that there was a collision between her political relations and her commercial interests. And having thus far yielded to the latter, we hope that the day is not distant when she will open her eyes to the true character of the former, and absolve herself from an alliance which the spirit of the age should assure her can yield her neither profit nor honour.

Concerning SPAIN nothing has reached us to vary the monotonous story of

her universal stagnation and decay;—The existence of her government is known only by acts prompted by its inquisitorial spirit of oppression and its fears; while the cause of the patriots is disgraced rather than asserted by the feeble efforts of predatory bands.

Of the state of things in GREECE nothing very explicit can be stated. According to late accounts the Turks had possessed themselves of Calamata and Tripolizza, and had ravaged a considerable tract of country; the Greeks themselves burning the villages as they retreated. At other points the latter are represented as more fortunate, particularly at Napoli di Romania where Ysilanti had opposed a bold and successful resistance to the Egyptians. Still later accounts represent these Egyptians as retracing their steps, being compelled to this measure by the want of provisions in a country which



both themselves and their enemies had desolated on their advance. At Tripolizza, which lay in the line of their retreat it was expected they would meet with resistance and destruction from Colcotroni, who was there concentrating his forces to intercept them. The Greeks were anxiously but confidently looking for the result. By sea they have been uniformly successful; by land their affairs on the whole wear an unfavourable aspect.

#### UNITED STATES.

**DEPARTURE OF GENERAL LAFAYETTE.**—On Wednesday the 4th of Sept. the President of the U. S. in the presence of the secretaries and other gentlemen of high civil and military distinction, in the Hall of the Presidents' House, took a formal leave of General Lafayette in the name of the nation. The affecting nature of the ceremony and the deep interest manifested by the crowds assembled to witness it, rendered this closing scene the most impressive of the many interesting recollections which fill the mind in a review of the year which the General has spent among us. After listening with deep emotion to the farewell address of the President, General Lafayette replied in the following terms.

"Amidst all my obligations to the general government, and particularly to you, Sir, its respectable chief magistrate, I have most thankfully to acknowledge the opportunity given me at this solemn and painful moment, to present the people of the United States with a parting tribute of profound, inexpressible gratitude.

To have been, in the infant and critical days of these States, adopted by them as a favourite son, to have participated in the toils and perils of our unspotted struggle for independence, freedom, and equal rights, and in the foundation of the American era of a new social order, which has already pervaded this, and must, for the dignity and happiness of mankind, successively pervade every part of the other hemisphere, to have received at every stage of the revolution, and during forty years after that period, from the people of the United States, and their representatives at home and abroad, continual marks of their confidence and kindness, has been the pride, the encouragement, the support of a long and eventful life.

But how could I find words to acknowledge that series of welcomes, those unbounded and universal displays of public affection which have marked each step, each hour, of a twelve-month's progress through the twenty-four States, and which while they overwhelm my heart with grateful delight, have most satisfactorily evinced the concurrence of the people in the kind testimonies, in the immense favours bestowed on me by the several branches of their representatives in every part, and at the central seat of the confederacy.

Yet, gratifications still higher awaited me; in the wonders of creation and improvement that have met my enchanted eye, in the unparalleled and self-felt happiness of the people, in their rapid prosperity and insured security, public and private, in a practice of good order, the appendage of true freedom, and a national good sense, the final arbiter of all difficulties, I have had proudly to recognise a result of the republican principles for which we have fought, and a glorious demonstration to the most timid and prejudiced minds, of the superiority, over degrading aristocracy or despotism, of popular institutions founded on the plain rights of man, and where the local rights of every section are preserved under a constitutional bond of union. The cherishing of that union between the States, as it has been the farewell entreaty of our great paternal Washington, and will ever have the dying prayer of every American Patriot, so it has become the sacred pledge of the emancipation of the world, an object in which I am happy to observe that the American people, while they give the animating example of successful free institutions, in return for an evil entailed upon them by Europe, and of which a liberal and enlightened sense is every where more and more generally felt, show themselves every day more anxiously interested.

And now, sir, how can I do justice to my deep and lively feelings, for the assurances most peculiarly valued of your esteem and friendship, for your so very kind references to old times, to my beloved associates, to the vicissitudes of my life, for your affecting picture of the blessings poured by the several generations of the American people on the remaining days of a delighted veteran, for your affectionate



remarks on this sad hour of separation, on the country of my birth, full, I can say, of American sympathies, on the hope so necessary to me of my seeing again the country that has deigned near half a century ago to call me hers? I shall content myself, refraining from superfluous repetitions, at once before you, sir, and this respected circle, to proclaim my cordial confirmation of every one of the sentiments which I have had daily opportunities publicly to utter from the time when your venerable predecessor, my old brother in arms and friend, transmitted to me the honourable invitation of Congress, to this day when you, my dear sir, whose friendly connexion with me dates from your earliest youth, are going to consign me to the protection, across the Atlantic, of the heroic national flag on board the splendid ship, the name of which has been not the least flattering and kind among the numberless favours conferred upon me.

God bless you, sir, and you all who surround us. God bless the American people, each of their States, and the Federal government. Accept this pa-

riotic farewell of an overflowing heart; such will be its last throb when it ceases to beat."

At the close of this address, the General advanced and embraced the President with tears, and seemed quite overcome with his feelings, repeating "God bless you;" then extending his arms to the spectators, he took farewell of them all. When refreshments had been served, he took the President once more by the hand, and entered the barouche, accompanied by the Secretaries, and was escorted to the Potomac, where he embarked in the steamboat Mount Vernon, and reached the frigate Brandywine the following morning.

Commodore Stewart whom we mentioned last month as being before a court martial, has been most fully and honourably acquitted; no one of the numerous charges and specifications preferred against him having been substantiated. Lieut. Ramage, who has also been tried by court martial, has been in like manner fully acquitted.

## OBITUARY.

For the Christian Spectator.

DIED, at Alexandria, Lou. Aug. 3, 1823, the Rev. HEZEKIAH HULL, aged 37.

Mr. Hull was born at New-Haven. He was baptized in infancy, and became very early sensible of the blessing thus conferred upon him. One of the first desires he manifested, was to understand and obey the precepts of the gospel. When only seven years old, he would frequently retire from his school for the purpose of engaging in secret devotion. At the age of twelve he made a public profession of religion, and united with the North Church in this city. He manifested a contemplative disposition, and a remarkable facility in refuting some infidel writings, which led his friends to think of giving him a liberal education. He commenced his studies at the age of thirteen, and in one year entered

Yale College. Here, as the class of which he was a member was very large, and as his disposition was modest and retiring, he did not very much distinguish himself. He retained, however, a respectable standing for talents and moral worth. He was generally beloved by his classmates; and those who were intimately acquainted with him had a high respect for his literary acquisitions. He was graduated in the year 1814. The two following years he taught an academy with much credit to himself and benefit to others, in Wallingford. There he devoted his leisure time to reading, and made considerable progress in the discipline of his mind. In the autumn of 1816, he joined the Theological Seminary in Andover. Here his mind was more completely developed. He attended faithfully to the studies prescribed, and to a good deal of miscellaneous reading. He exercised his mind in



every way that seemed to be profitable. He knew how to apply himself with diligence to his studies; and he knew how to unbend. Both these duties he performed with admirable propriety. Few if any were more respected in his class than he: for soundness of mind, and just discrimination, perhaps none.

The papers which related to his religious experience, he destroyed. There are, however, some insertions apparently accidental, in his common-place book, which seem to be worthy of notice, as they show something of his cultivation of practical piety, while living as a theological student. The following is dated Sabbath, Jan. 26, 1817:

"Upon a review of this day, and of my past life, in view of the instruction which has been afforded in God's house, I have reason to be alarmed, and to search myself before God, whether I have ever prayed to God, had communion with him, received such tokens of his favour as to warrant the hopes which I have entertained. I pray God for illumination on this important inquiry, and for direction and heavenly wisdom. I fear that there are other motives in my retirement to my closet than what God approves. It is a solemn and alarming thought, that perhaps God never heard a prayer which I have put up. I am certain that his holy eyes have seen much coldness, much irreverence, much insincerity, much pride and stubbornness, in my addresses to his throne. Has that which I have thought sincere, and reverent, and humble, been really so in his sight? I have prayed for more conformity to his will. Has my conduct proved my sincerity? O Lord, I am verily guilty before thee; thou seest all my guilt; I would not attempt to hide it from thy omniscient eye. O wilt thou break down this partition wall, and give me to see clearly what I am, and cause me to have clear conceptions concerning thee. Let me not entertain any hopes which are not the result of an interest in the Saviour. Take entire possession of my heart, and make me wholly thine, here and for ever."

Upon another occasion he writes thus:

"This is the last sabbath in the term. Upon a review of those which are past, it becomes me seriously to examine what progress I have made in the divine life; what growth in grace; what

conquests over sin; what holiness of heart and life have been produced by the privileges and advantages which each sabbath has afforded for these purposes; whether these opportunities have not been worse than abused by me. In this review I pray God to direct me, and while I remember my stupidity, my hardness of heart, my indifference to spiritual things, my neglect of prayerful attention to the truth, and self-application of it, my pride, my vanity, the indulgence of improper thoughts and unworthy affections; I pray that God would humble me in the dust, and give me true contrition and repentance; make me to abhor myself for my sins, and extend to me his pardoning mercy; afford me, unworthy as I am, a comforting evidence of his love, that he would quicken me in his way, and suffer me no more to wander from duty, but enable me to fix my affections supremely on him, and to live for his glory."

Such endorsements as these are frequently found among his memoranda and places for study. They are thrown in without any order, and seem to be nothing but the overflowings of his soul, and meant for no human eye but his own. They evidently show a deep acquaintance with his own heart, an habitual endeavour to walk with God, and that peculiar discovery of sin, and sorrow for it, which none but the sincerely pious know. Of the comforts of God which frequently delighted his soul, as he passed through this world, he has left no written account. The documents copied above, were probably recorded by him for the purpose of promoting humility in his heart, and of spurring him on in the Christian race.

In the autumn of 1819, his regular studies at Andover being finished, he left that place, and was ordained in October by the North Consociation of Hartford county, as an evangelist. Under the patronage of the Connecticut Missionary Society, he immediately left New-England, intending to proceed to Louisiana. But some obstacles prevented the prosecution of his journey; and he stopped at Montgomery, Ohio, where he taught an academy, and preached every sabbath for a year. Here he formed many pleasant acquaintances, and enjoyed himself in his Master's work. Unwilling, however, to give up his original object, he



broke away from Christian friends, who sorrowed much that they should see his face no more; and after traveling for some months as an agent for the Missionary Society, he arrived at Alexandria, Louisiana, in Jan. 1821. Here he was hospitably received, and immediately employed as a preacher of the gospel. He discharged the duties of this office with great regularity, and distinguished propriety. He gained a great deal of respect from all classes of the community, and contributed much to the edification of those few who called on our Lord Jesus Christ in sincerity. To a friend in Connecticut he writes, June 22, 1821, thus:—"I have indeed enjoyed unexpected favour and acceptance with the people; but no signal blessing has as yet crowned my labours. I am insulated, with scarcely any Christian society, at a distance from all my brethren. Surrounded by a people of licentious principles and ungodly practices, and sensible of my own deficiencies, I should be wholly disheartened and discouraged, but for the promise, "If any man lack wisdom, let him ask of God, who giveth liberally to all, and upbraideth not." Though this is for the most part a wicked community; yet a high sense of honour and decorum, and a kind and respectful behaviour towards me, render my connexion with them less unpleasant than you might suppose."

Many of his friends in New-England were apprehensive that his constitution would not bear the climate of that country, and were greatly opposed to his continuing there; but being conscientiously convinced that his duty to God required it, he yielded to no solicitations. Thus he writes, January 1, 1822:—"When I say that I think the climate more favourable to me than that of New-England, you will perhaps think me infatuated. Perhaps another summer will show me that I am mistaken. If so, God's will be done. I think I have a call at present to reside here. If I fall a victim to the climate, I shall have the consolation of falling in the discharge of my duty; and my friends ought not to repine if such shall be the divine will. God has the hearts of all men in his hand, and can raise up a thousand missionaries to adventure in the same cause, with purer zeal and better success."

With such principles at heart, he applied himself indefatigably to the duties of the Christian ministry.

There was another field of usefulness which opened to him here. The people of Alexandria had constructed a large, commodious building, for the purposes of education. Having by considerable practice rendered himself remarkably well qualified for instructing youth in the learned languages, he accepted the appointment of principal in the new institution. As he was familiar with the branches to be taught, and as there was associated with him an excellent assistant; he thought that such an employment would be no impediment to his theological studies, while he should by that means gain access to the minds of the youth, and plant in their tender hearts the seeds of virtue. He discharged his duty in this occupation, and continued to preach every sabbath, except during a short absence in New-England, with great acceptance and usefulness, till his last sickness. The absence just mentioned was in the summer of 1822. In October of that year he was married with very happy circumstances, to a young lady in Andover, Mass.—The December following he arrived at Alexandria, having been absent about six months. He now resumed his professional duties with new ardour and entire devotedness. For many months he enjoyed uninterrupted health, and as much happiness as falls to the lot of any in this world of trial. The affection and respect of the people of his charge were abundantly given him; and their moral improvement appeared to be rapidly advancing under his care. All prospects that could be expected of a happy and useful life seemed to brighten before him. But it pleased the Sovereign Disposer of all things, whose will we know is regulated by the best principles of wisdom and benevolence, to darken these prospects, and to call him from them all into another world. On the 25th of July he fell sick of a fever. His friends being alternately flattered with hope and alarmed with fear, at length perceived that he must be taken from them. They informed him of his danger, and he received the information without alarm, and conversed freely on the subject of dying. It was a hard struggle to become willing to leave his wife



in a land of strangers; but he meekly bowed to the will of God. "When we married," he observed to her, "we married as rational creatures and as Christians, and not with the expectation of living together always. It will be hard for you to live without me; but God will support you." His mind was clear and calm. He addressed the friends that came around his bed, with great earnestness, affection, correctness, propriety, and even elegance. With regard to himself, he observed, "that he had endeavoured to serve God from his youth, and he trusted that God would not forsake him now, when his flesh and his heart failed him." He told his wife that it was scarcely worth while to say farewell—they should so soon meet again. Not long after this, he requested a Christian friend to pray with him; he then joined in singing a hymn, and in a short time fell asleep. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

From the above narrative of facts, it appears that *Mr. Hull was a good man*. He uniformly followed the Lord Jesus Christ from his earliest years; though like most other Christians, with some variation in the completeness of his religious feeling. He remembered his Creator in the days of his youth, and he seemed determined never to forget him. His views of divine truth were highly experimental; and like most persons who become early pious, he knew more of Christian character and Christian experience, and was abler to bring home those subjects to the consciences of others, than the generality of young men. He ripened fast for heaven. In his visit to New-England above mentioned, his intimate friends, to whom he thought proper to unbosom himself, observed how much he had grown in grace and how deeply he had imbibed the spirit of a Christian minister. He regarded no self-denial as too great for the sake of him who died for us all; and he kept his eye steadfastly fixed on the recompense of reward hereafter. He was habitually impressed with the shortness and uncertainty of life, and seemed to make his calculations accordingly. "I have the great debt of nature but once to pay;" said he in a letter to a friend; "and if I am prepared, it is but of little consequence when it comes." His piety, however,

was not of the melancholy kind. When in the company of his friends, he was almost always cheerful. Except when engaged in some solemn duty, or labouring with some train of close thinking, he wore a smile on his countenance. Being naturally of a companionable make, he entered with great cordiality into the schemes of innocent pleasure which his friends were forming; and brought them all into subjection to the great end of his being with more than ordinary felicity. No austerity or artificial sanctimony. His was a piety which, though it might be hated, on a near approach, by the worldly and the proud, had no covering of superstition to drive them from its presence.

*He was also a man of talents.* By a studious habit which he continually cultivated, he made himself master of several languages. He read a great deal of classical literature; and he well understood the great principles of theology, and those minor points which are principally agitated in the church. He showed himself, by his public performances, to be a workman that needeth not to be ashamed. In his preaching at the south he generally adopted the extemporaneous method, that being the most acceptable there; but he was of opinion that the audiences of New-England were better edified by written discourses. He never relinquished the habit of writing occasionally. His style was manly and scholar-like. It was specially marked by chasteness, classical purity and instructiveness, rather approaching to the style of the essay. His discourses were usually full of important ideas. He wrote as if he had something to say, and not merely because he was obliged to write. There was visible in what he wrote, a distinctness of purpose, and, where the subject admitted it, a piety of feeling. In listening to his preaching, you were not lost amid a garden of flowers, or delighted with beautiful pictures of the fancy, and thus diverted from the main object in view. Nor were you knocked down as in a moment by a terrible blow, which would rouse your indignation and put you on the defensive. The still small voice of the gospel insinuated itself into your ear, and your conscience rose up and condemned you. Such was his style of preaching. His manner of delivery was grave, easy, and solemn. In short, his character as



a minister of the gospel was as nearly like that of Cowper's celebrated description as is often to be found. With such qualifications he stood amid a flood of corruption, and opposed it with discretion and firmness. He appeared to be rising to eminence in the church. He had begun to assist in laying the foundation for a broad and extensive influence of Christianity in one of the

states of our confederacy, where little but vice and irreligion is visible. But he is gone. The eye of affection weeps for him in vain. The heart of friendship, filled with the kindest emotions, mourns over his early death; but taught by his example, we bow in submission to Him that appointed it, believing that he doth all things well.

B. G.

### ANSWERS TO CORRESPONDENTS.

A LETTER has been put into our hands from the author of the "Missionary Gazetteer," complaining of our notice of that work. Every pursuit in life has its disagreeable attendants. One of the unpleasant circumstances peculiar to the business of conducting a periodical work, is the frequent necessity of frustrating the well-meant labours of authorship—even when those labours were intended for our own benefit. We have on our shelves piles of manuscripts written for our pages, some of them the result of much hard thinking, which we have been compelled to lay aside during the seven years of our editorial labours, though we were well aware that every instance of our doing so went to increase the number of those who would persuade themselves of our wanting at least discrimination, if not common candour and common delicacy. The rejection of an anonymous paper is, however, an offence which may be forgotten. But when a man has written and published a book, it is no light thing to speak of its imperfections, or even to speak with moderation of its merits. An author certainly should be treated with all possible candour and liberality; but there is a higher duty to the public which should not be lost sight of by the reviewer, in his regard for the feelings of an individual. Reviewing, if we are not mistaken, has come to be a different thing from what it was: praising is now in vogue, as it was formerly the fashion to dispraise; and the reviewers have lightened their labour by the change. To commend is easier than to censure. He who has merely read the title-page or contents of a book may give an outline of its plan, and bestow on it some merited general praise; but he who ventures to speak of the defects as well as excellencies of a work, must show that he has *read* it, and that he is prepared to substantiate his allegations.

As to our notice of the *Missionary Gazetteer*, it was professedly founded on a slight examination. We did not pretend to have devoted much attention to the work; nor did we conceive that our opinion, qualified as it was, would carry with it much weight; and we are surprised that Mr. C. should attribute so much consequence to it as to imagine that "hundreds" had thereby been prevented from examining or buying his book; or that he should feel it to be his "imperious duty to seek redress for the injury he has sustained from the review." What were our remarks, so injurious to Mr. C.? We stated that the *Missionary Gazetteer* was intended as a reference-book on the subject of missions; that it had been compiled with great labour, the author having devoted all his leisure to it for more than three years; and the result, we added, was, that a mass of missionary information which could not readily be come at elsewhere was thus brought together in a small compass. Thus far Mr. C. will not complain of injustice. But we ventured to suggest some respects in which it appeared to us our author, without enlarging his work, might have increased its value as a book of reference, and at the same time added something to its literary merit. Though we are not prepared to relinquish this opinion entirely, yet we cheerfully confess that our estimation of the work, even in those particulars to which our strictures had reference, has increased as we have become better acquainted with it; we have in more than one instance had occasion to refer to it for facts, concerning which it was our only means of information. We are glad that others had entertained a higher opinion of its claims than we had done; we are pleased that it has been commended in a work so much respected and so widely circulated as the *Missionary Herald*. We are also gratified to be informed by Mr. C. that the sale of the work has been so extensive as to relieve him from any apprehension of its becoming a burthen to the "shelves of the booksellers;"—of course he has no longer any thing to apprehend from our review, good or bad. Since the book has become so extensively known, it will we trust sustain itself by its own merits. If it is not thus sustained, no commendation can long make it popular: it is true of a book, as it is of every individual who comes before the public—that it will find its level.

CLERICUS E PLURIBUS UNUS has in some things misapprehended us. We regret that our limits will not suffer us to reply to his very candid remarks.